



Concordia Theological Monthly



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Concordia Theological Monthly

VOL. XXX

MARCH 1959

No. 3

Editorial Comment

This issue of our journal reaches our readers in the month of the Feast of the Resurrection.

While articles and studies on resurrection do not appear in every issue of CTM, it is dedicated to the task of sharing with our readers the Biblical faith of the early church and the church of all centuries in the fact and the event of the resurrection of our Lord Jesus Christ, in the person and lordship of the risen Jesus Christ.

Some years ago a Swiss writer returned from the United States and presented his chief impressions under the title "America Lives with Death." Public and private air-raid shelters proved to him that citizens of the United States live, and are conscious of living, on the very brink of death.

We suggest that all men — now or at any time — always live with death everywhere. The Resurrection Gospel tells us, however, that we live with life, not just with life as existence but, what is much more important, with Life as a person. While death stalks in 1959, Life saves, embraces, enfolds, supports, and elevates. For Jesus, who calls Himself the Life, overcame death through His resurrection. This is the Gospel of the Gospels and the Epistles: He lives, and all men can have life in Him.

To read, to hear, to explore the length and width, to plumb the depth, and to scale the height of the Gospel, and thus to believe and know the living Word, the risen Christ, is once more here asserted as our purpose and our burden, so that more men — all men — may believe in Him whom God has sent.

In the name of our glorious, living, present, and coming Lord, the editorial staff and all who are responsible for this journal extend greetings, in fraternity and love, to all our readers and friends in the traditional refrain: "The Lord is risen. He is risen indeed. Hallelujah!"

GILBERT A. THIELE

The Seventeenth Century Dogmaticians as Philosophers

By A. C. AHLEN

[EDITORIAL NOTE: Professor Ahlén presented this paper as a contribution to the Symposium on Lutheran Orthodoxy at Concordia Seminary, St. Louis, Missouri, on June 9, 1958. It also appeared in the *Northwestern Seminary Bulletin*, July 1958, and is published here with his kind permission.]

To assert that philosophy and theology are not identical would obviously be unnecessary in addressing myself to the present group; but to remind you that there are vast areas of common interest shared by these two disciplines is probably not superfluous. Living as we do in a time when reason is often ridiculed and up-to-the-minute theologians present highly rationalized arguments in favor of antirational views, we need to remind ourselves that philosophy is inescapable. The moment we reflect critically upon our experiences and beliefs, we begin to philosophize.

While we thus recognize the inevitability of philosophy, we need to recall that there is no Christian philosophy per se. Some points of view, e. g., materialism, naturalism, agnosticism, are not compatible with the Christian faith. Others, however, are: Augustine, Anselm, Peter Abélard, Thomas Aquinas, Descartes, Berkeley, and Kierkegaard can all claim a place within the Christian framework; Bruno, Hobbes, Fichte, Schopenhauer, Marx, Spencer, and Russell cannot. Still others, of whom we may take Kant and James as random examples, have propounded systems more or less compatible with the Christian faith. All of this is a commonplace matter. But it is just the ordinary facts that are overlooked when zeal for a particular position becomes dominant.

Philosophy asks fundamental questions about the nature of reality, of value, of man and his destiny. The Christian faith supplies answers; theology attempts to systematize them. Are these rationally defensible, or at least, can they be shown to lie beyond rational criticism? It is here that the work of the philosopher and the theologian overlap. It is here that the scholastic—whether medieval or 17th century—has labored. We may criticize his often-demonstrated narrowness and his intolerance; but we must

admit that his objective was laudable. I am well aware that we are often vociferously reminded that the Christian faith cannot be propositionalized. To be sure, no statement is the equivalent of the reality for which it stands; but neither can we communicate in any meaningful way without recourse to propositions. Even the statement noted above is itself a proposition.

The 17th century has sometimes been spoken of as the Lutheran Church's medieval period. The remark is usually intended to be opprobrious, suggesting that this was an age of brutality during which the theologians having the upper hand fought among themselves, persecuted dissenters, and distorted or trivialized the Christian faith. The defects of the age are undeniable; they do not spring from the basic objectives of these thinkers but rather from the social conditions of the times.

It would be possible to dispose of the 17th-century dogmaticians briefly by describing them as for the most part Aristotelian rationalists who had taken the *Book of Concord* as their material and sought by means of deductive logic to produce an all-inclusive theological system on that basis. That, though true enough, would be an oversimplification of our project, just as a detailed study of their philosophical technique applied to all their problems would be prevented by its magnitude. We shall have to content ourselves with a brief discussion of their procedures in dealing with certain representative questions in the philosophy of religion. Before doing this, however, a brief presentation of a few biographical data are in order.

Abraham Calov (1612—1685), sometime professor at Wittenberg, is often spoken of as the staunchest defender of Orthodox Lutheranism against any and all critics within and without the church. John Gerhard (1582—1637), professor at Jena, though equally a champion of orthodox Lutheranism, was of a far more irenic disposition than Calov. Matthew Hafenreffer (1561—1619), professor at Tübingen, sought to use the then newer methods in philosophy in his exposition of Lutheranism. His work became popular and for a considerable time served as the official textbook in the Church of Sweden. David Hollaz (1648—1713), pastor in Pomerania, is generally spoken of as the last of the great orthodox dogmaticians of this period. Leonhard Hutter (1563—1616),

another Wittenberg professor, has been designated a second edition of Luther; the justification of the label is problematical. John Quenstedt (1617—85) is unique among these persons in that he had served as professor of philosophy at Wittenberg, becoming a teacher of theology in 1660. The designation attached to him, the bookkeeper of orthodox Lutheranism, suggests faithfulness, scrupulous carefulness, and — lack of originality.

Consideration of these champions of orthodoxy would be incomplete without a brief mention of two prominent opponents. John Valentine Andreae (1586—1654), grandson of one of the co-authors of the Formula of Concord, emphasized ethics and discipline as well as doctrine. Though not going to the same length as the man to be mentioned, he stressed the desirability of mutual recognition among denominations on the basis of the fundamental Christian beliefs. His pseudonymous polemic against the mystical vagaries of his own time has undeservedly secured for him the reputation of founding the Rosicrucians.

George Calixt (1586—1656), professor at Helmstedt, deplored the acrimonious polemic of his own day and became himself the object of bitter opposition, especially from Calov. Calixt, usually associated with the term syncretism, has been accused of both crypto-Romanism and crypto-Calvinism. He argued that a distinction must be made between fundamental (essential to salvation) and non-fundamental teachings. On the basis of the former the different denominations should recognize one another. His division of doctrine into antecedents (religious facts that can be known by reason without divine revelation), constituents (the true fundamentals, basic matter of faith ascertainable through revelation alone) and consequents (deductions from the two foregoing) is not only interesting; but it also shows how, from the standpoint of philosophic method, similar techniques were used both by the orthodox and their supposedly heterodox opponents.

Concerning the relationship of faith and reason, of theology and philosophy, the old dogmaticians have much to say that makes them *personae non gratae* to the contemporary exponents of a blatant fideism as well as to some of their own contemporaries. Daniel Hoffman (d. 1611) had echoed the sentiments of Averroes and certain nominalists: "Philosophy is hostile to theology; what is

true in philosophy is false in theology." To this Calov replied: "That philosophy is not opposed to theology, and is by no means to be rejected as brutish, terrene, impure, diabolical, we thus demonstrate: (1) Because the true agrees with the true and does not antagonize it. But what is known by the light of nature is no less true than what is revealed in Scripture; (2) because natural and philosophical knowledge has its origin from God; (3) because philosophy leads us to the knowledge of God."¹

"We must distinguish between a real and apparent contradiction. The maxims of philosophy and the conclusions of theology do not really contradict each other, but only appear to do so; for they either do not discuss the same subject, or they do not describe the same mode, condition, or relation to it. (Ibid., I, 74)

So also Quenstedt. "Philosophy and the principles of reason are not indeed contrary to theology . . . but there is a very great difference between those things that are revealed in Scripture and those which are known by the light of nature. . . . The formal principle of reason no one rejects . . . its material principles no wise man accepts."²

Others could be cited with the same results. To sum up, divine revelation in the realm of the supernatural must be the basis of faith. In matters pertaining to the natural, human reason must judge. Rightly understood, a conflict between them is impossible. Says Gerhard, "Sound reason is not opposed to the faith if we accept as such that which is truly and properly so-called, namely, that which does not transcend the limits of its sphere and does not arrogate to itself decisions in regard to the mysteries of faith, or which, enlightened by the Word and sanctified by the Holy Spirit, does not follow its own principles in the investigation of the mysteries of the faith but the light of the Word and the guidance of the Holy Spirit."³

In other words we have here a sharp line of demarcation drawn between the natural and the supernatural. The latter is made up of mysteries beyond, but not contrary to, reason. Hence the laws of abstract thought are applicable in all cases. No repudiation of the

¹ *Systema locorum theologicorum*, I, 68.

² *Theologia didactico-polemica*, I, 43.

³ *Loci theologici*, II, 372.

laws of identity, of non-contradiction, and of excluded middle are set forth here. Theology is no more a rejection of these than it would be a suspension of the laws of mathematics because of the fact that God is Triune. God is not one in the same sense as He is three.

The fundamental problem of any philosophy of religion is, of course, the doctrine of God. While emphasizing the inadequacy of nonrevelational knowledge of the Deity ("The natural knowledge of God is not sufficient to secure salvation . . . nor can anyone be redeemed by it alone," Quenstedt, I, 261), nevertheless the 17th century dogmatists follow the lead of the ancients and the main succession of the medieval thinkers. Man has an innate knowledge of God. In support of this is quoted Rom. 1:19 and 2:14, 15. Moreover, the very fact that man has a capacity for distinguishing good and evil, that he has a feeling of responsibility and a conscience, constitute further indications of God's existence. (Ibid., p. 253)

Man has also a natural knowledge of God which is derived from observation of the external world and from the events of history. A detailed discussion of these well-known arguments I deem unnecessary at this point. This knowledge of God is not purely theoretical; it has a practical objective. Says Calov: "The use of the natural knowledge of God is (1) pedagogical, for seeking after the true God, who has manifested Himself through the Scriptures in the church; (2) paedetical, for directing morals and external discipline both within and without the church; (3) didactic, because it contributes to the exposition and illustration of the Scriptures if it be rightly employed." (Calov, II, 40)

In all this it is necessary to bear in mind that man's natural capacities have been impaired by the Fall, hence what we have is but a faint recollection of what once was. Gerhard speaks of this knowledge as "sparks and scintillations of that clear light which shone with full splendor in the mind of man before the Fall." (Gerhard, I, 93)

The doctrine of the Trinity provides another situation in which these thinkers made use of their previously noted techniques. The doctrine itself is a mystery; however, once given in revelation it can be shown to be not absurd. "Among Christians, instructed in the

Word of God and embracing by faith the mystery of the Trinity, this can be proved by natural reasons" (ibid., III, 224). We might pause to note here that the dogmaticians could have gone farther than they did. While the doctrine of the Trinity cannot be demonstrated after the manner of a geometrical proposition, it can be shown to provide an answer to a question about God's nature that a unitarian conception of the Deity leaves an even greater mystery.

A detailed discussion of the application of these methods to all areas of theological knowledge is, as has already been said, out of question. It is of particular interest, however, to note their treatment of the problem of human personality or soul. The latter, says Gerhard (ibid., XVII, 147—150), can be shown to be probably immortal by natural reason; in support of this, arguments from Plato and the older scholastics are adduced. The basic proof, though, is to be found in revelation.

Summing up our rather superficial survey, we can say that the 17th century dogmaticians were supernaturalists: God, angels, man as a spiritual entity, were to be sharply distinguished from other forms of existence, and as such are not subject to the so-called laws of nature (observed uniformities). They were, accordingly, metaphysical dualists. Matter and spirit are ultimate realities reducible to no other substance. They were rationalists. By means of reason, though the latter, in common with all things human, has been corrupted by the Fall, man can obtain reliable knowledge of natural phenomena. Man regenerated can also by the same instrument on the basis of revelation arrive at reliable corollaries and conclusions.

We may deplore their intolerance, their polemical attitudes; we may regret their failure to recognize that there is yet more light to break forth from the Word. But we cannot do other than admire their desire to think God's thoughts after Him. In an age that seeks to obscure all distinctions and, weary of thought, seeks to hold on to mutually contradictory propositions in the same context and at the same time, we need to be reminded of those who did not shirk intellectual labor. God desires that His children should also love Him with their entire minds. He desires that men should be rational.

Minneapolis, Minn.

What Luther Says

A Review

By THEODORE HOYER

THE last 80 years have seen a great revival of interest in Reformation history and as a result an ever-increasing research in the facts of those times. Its beginning came with the preparations for the celebration of the 400th anniversary of Luther's birth in 1883. More especially, however, this new Luther and Reformation research was launched by those who were opposed to Luther and to Protestantism in general. They knew what this celebration would initiate: literature describing, defending, promoting Protestant interests. In order to meet and to stop this, they did—the very best they could to promote it! A veritable flood of slanderous publications by anti-Lutheran writers deluged Germany (see J. M. Reu, *Thirty-five Years of Luther Research*, 1917), beginning with Johannes Janssen's *Geschichte des deutschen Volkes seit dem Ausgang des Mittelalters* (1876), a mosaic of more or less factual statements so patched together as to give a distortion of the Reformation. This encouraged many others (17 by 1884) to follow on the same line. The climax was reached in 1890, when P. Majunke, in his *Luthers Lebensende*, pronounced Luther a suicide and Pater Heinrich Denifle published his two-volume work *Luther und Luthertum*, which rehashed all the slanders against Luther from Cochlaeus down to that time. It should be noted that not only Protestant but many Roman Catholic historians protested against these fraudulent publications.

It has been rightly said that Lutherans really owe a vote of thanks to these critics of Luther and the Reformation. They forced Lutheran scholars to investigate thoroughly where the truth lay and to abandon the old Herodotus method of writing history—simply to repeat what others have said, adding perhaps a few new nice legends. Leopold von Ranke's new method of recording *wie es wirklich gewesen und geworden* was adopted. Many names now became well known as torchbearers in this new campaign: Th. Kolde, K. Bennrath, P. Kalkoff, W. Kawerau, E. Brandenburg,

A. Lang, W. Koehler, G. Buchwald, E. Rietschel, and others. Already in 1882 the *Verein für Reformationsgeschichte* was organized, and up to World War I it had published 160 monographs. After the wars the *Verein* again resumed work and is now associated with our "American Society for Reformation Research." Results of investigations are now published in the *Archiv für Reformationsgeschichte*.

Along with the efforts to establish the actual facts of Luther's life and work (which naturally had to be carried on mainly in the lands where it had all happened) went the desire to establish and to spread Luther's teaching and for that purpose to make his writings accessible to all. In this latter endeavor our fathers here in America — we say it with a feeling of thankfulness and appreciation — took front rank. In 1879 the Pastoral Conference of the Western District of the German Ev. Luth. Synod of Missouri, Ohio, and Other States considered the question whether a new edition of Luther's works, one like the old edition of Dr. J. G. Walch, was not needed in the interest of Synod, since extant copies of the old editions were becoming rare. With the consent of the Board of Directors of Synod and of the synodical Publishing House the men appointed by said conference as editors of the new edition, Pastor George Stoeckhardt and E. W. Kaehler, with Dr. C. F. W. Walther as adviser, went to work, and in 1880 the first volume of what has become known as the St. Louis edition appeared. It was a courageous undertaking. Concordia Publishing House was by no means the vast establishment it is today, and the expected clientele of buyers was relatively small. Yet the undertaking was a real success.

And then another change became obvious. The German language, against the hopes of many of the fathers, ceased to be the language of Lutherans in America and became, so far as the general public is concerned, a dead language. With commendable foresight Lutheran writers realized this fact. Treatises, pamphlets, books, and more books, on Lutheran history and doctrine in the language of our country began to appear — and continue to roll off the presses today. It is a rare year when a number of books of this type is not printed. Which is all to the good — but rightly one of these authors said: Luther can be properly known and

estimated only when he is allowed to speak for himself. He should be seen not through the eyes of others but through our own. As long as an author can be read only in the languages in which he wrote, this necessary closer contact with his personality can be enjoyed only by a very limited circle of advanced scholars. But many of these will be grateful for a translation into their vernacular for more rapid reading. So translations of some of Luther's sermons and other writings appeared; and when the approaching jubilee of the Reformation in 1917 called renewed attention to the author of these writings, the Philadelphia, or Holman, edition of the works of Martin Luther was issued in six volumes by the Muhlenberg Press. And in 1955 there began to appear the volumes of Luther's works issued by Concordia Publishing House of St. Louis and the Muhlenberg Press of Philadelphia.

In the meantime another problem was recognized. In August 1828 the first real Luther concordance or anthology appeared. The title page read: *Geist aus Luthers Schriften, oder Concordanz der Ansichten und Urtheile des groszen Reformators über die wichtigsten Gegenstände des Glaubens, der Wissenschaft und des Lebens*. The chief compiler of the anthology, Dr. Ernst Zimmermann, in the introduction to the four-volume work, outlines what moved him and his four associates to issue the concordance and in that connection speaks of various matters which are, in my opinion, worth repeating at the present time. The object of these men had been to restore the treasures of Christian wisdom contained in Luther's writings from the undeserved oblivion into which they had fallen at that time. What would be the best way to do that? A new edition of Luther's works would not answer their purpose. It would be too expensive to produce. The price would keep many from acquiring it. Moreover, the very size of it would discourage many from making use of it, all the more since the parts useful for them would often be hidden among much that would be of no practical interest to them. How many pastors — not to speak at all of laymen — would have the time and the courage to plough through the 24 quarto volumes of the Walch edition or the 50 to 60 octavo volumes of the Erlangen edition just being printed at that time and so find what they wanted to learn? Again, a reprint of various selected works of Luther would not answer the pastors'

purpose. These works would never contain all that was required. The only solution was the publication of a collection of Luther's sayings topically arranged. They had in mind not merely the learned theologian — though even he would welcome it — but the practical evangelical pastor, usually overworked, as well as the educated layman.

Basically, all this applies to the present work, *What Luther Says*, by Ewald M. Plass (3 vols., published by Concordia Publishing House). It is not, of course, a mere translation of the *Geist aus Luthers Schriften*; the selections are new, not necessarily all different, but made specially for this book. The object, too, is distinctly practical — "in the spirit of Luther . . . to instruct and to inspire," not "to present a critical discussion and evaluation of moot questions," as the author says in the introduction. Even the good Luther student will find use for this concordance. The "good Luther student" is not one who "knows it all"; he knows best of all that there are ever new riches in Luther's offerings. But he will welcome the help this work offers in locating "what Luther says" on a certain topic. He would, no doubt, have in mind what Luther's stated conviction was; but would anyone be able to say, on the spur of the moment, where in Luther's works you will find what Luther had to say on, e. g., "Baptism for Human Beings Only"? Here he will find it.

Chiefly, however, the compilers of the old as well as the new anthology have in mind pastors and teachers and other church officials preparing for sermons or lectures, for debates and discussions, and anxious to find the opinion of this great teacher of the church, for their own information and for the instruction of others. Nor should it be overlooked that Christian laymen in business and social life come in contact with non-Christian or pseudo-Christian people who pose puzzling questions, intricate problems, with the desire, at times, to put Christians to shame and ridicule because they do not know the answer, but at times with the sincere desire for information. Christians would not, and should not, sidestep such a wish for instruction; and if they can give the smart propositioner a crushing answer — well done! And no one can supply them with better answers, in both cases, than Luther! And there are not many questions that did not confront him and for which

he did not offer an answer. Nor will he fail to point out that the first and final answer will be the Bible.—But where, in his voluminous writings, will they find the answer? Here is where the Plass anthology will serve best.

For the first time anywhere in the English-speaking world more than 5,100 choice selections on 200 subjects of abiding and practical concern—Luther's actual statements, not what somebody thinks he said—are offered in a new arrangement made for quick and easy reference. As in the old anthologies, all selections are topically arranged, the topics alphabetically. But this is new: Each topic is followed by a number of headings under which related subjects may be found. Subtopics, besides being numbered, are printed in black type, making the arrangement clear, each topic easily located. Each subtopic is introduced by a statement of when, where, under which circumstances, for what purpose, etc., Luther said or wrote the cited words, showing that statements are not wrested out of context and leading over from one topic to the other, so that the whole discussion forms one continuous story.

More than 10 years of work lie behind these 3 volumes; and it is a good job, well done. And—to speak again with Dr. Zimmermann—since those who worked on this production are not publishing something of their own creation, modesty need not restrain them; they can freely say that they expect general, even though not universal, applause. They know, of course, better than anyone else, that their work, though not perfect, is nevertheless creditable. Men who have not totally forgotten their gratitude for God's greatest blessing will acknowledge that. They also know that this open confession will not prevent the malice of faultfinding (*bäsmische Tadelsucht*), perhaps even provoke it; yet they were convinced this should not keep them from stating their conviction. Attention is called to the fact that actually collections of Luther's mistakes were published, even though these passages usually refer to matters which later on, when he came to the conviction of the full truth, he himself tried to eradicate.

Luther foresaw that there would be such criticism of his work, in fact, of all work in the church. He once said (SL VIII 497): "Heretics must proceed from the church, from Christendom, not

that the church is heretical or that there is false doctrine in Scripture, but Scripture fares like the beautiful rose from which the spider sucks nothing but poison. Not that there is poison in the rose (a bee sucks nothing but honey from the rose); it is the spider's fault. She spoils and turns to poison all that she touches, even though it is nothing but sugar and honey."

We know that this new effort, too, will meet its critics; in fact, they are here now; and some criticism should be rejected and some misapprehensions removed at once.

Here is one who does not like the publication of such an anthology at all: 3 volumes are no adequate substitute for 55 or more; and the Committee on Scholarly Research did not render a notable service when it approved the publication of this project. — Now we won't have to read Luther after all, says another; here is the predigested Luther for the busy pastor; and Concordia Publishing House is really interfering with the sale of its new American edition of Luther's works. — Well, I suppose every one of us has the right to his own opinion. I have on my desk a review of the new Arndt-Gingrich *Lexicon of the New Testament*. The writer says that one may have his doubts whether the publication of such a translation should be greeted as a joyful event and not rather as a symptom of a regrettable decline of the knowledge of foreign languages, even among scholars. — Would it not be nice if there were no "busy pastors" who have no time to read 55 volumes of Luther? — I doubt it, definitely. God has not made us all alike; He could have, but He didn't. He has endowed the workers in His kingdom with different gifts. Some are by choice and endowment students, scholars who help to carry out God's work on earth by the results of their studies; others are, again by choice and endowment, practical workers — thank God for that! Where, humanly speaking, would the church be today without the labors of our pioneer pastors and missionaries! And let us not forget that there are people today who are actually so occupied with work — work for the Kingdom — that they have little time to read except for their immediate needs. If they use these excerpts in their sermons — they could do very much worse — as so many are doing today! The majority of our church members by their daily labors, and many of our pastors going through monotonous

and repetitious work, make it possible for some of us to sit in our warm (or air-conditioned) rooms and study and read and write for the welfare of the church. It seems rather small-minded for us to look down on them because they have not read so much Luther as we have and to accuse them of laziness!

Nor is the fear justified that the use of such an anthology of Luther's words will displace the Bible. Everyone who has read much of Luther and does not disregard what he reads must know that all his arguments are based on Scripture and Bible passages are always quoted as proofs. — Nor is the argument better that these citations may be used to prove that Luther contradicted himself. When, since the 1500s, have the opponents of Luther ever ceased, with or without anthologies, to raise this accusation? What's more: *They are right!* In his writings Luther does contradict himself! When such citations are offered, you must always ask: *When* did Luther write that? Many of his earlier statements he later recalled and changed as his convictions of God's truth were perfected; and a good anthology will furnish the right answer to this objection too.

But enough of this! I refer only to one more remark of a reviewer: These citations may whet the appetite for reading Luther in context. For the last time let me cite Dr. Zimmermann, who was induced, against his will, to begin reading Luther's writings. Soon some of the beams of the great mind that had shaken the 16th-century world began to penetrate his antagonism, and in the end he was filled with awe and admiration — and at the same time with sadness because so much that was wonderful and elevating was inaccessible to contemporaries. He realized that the worth of Luther's writings does not lie in this, that a dogmatician or a church historian may find a proof in his pages; Luther was a man of the people and reaches his full value only when people use his writings. — Rightly the editor of the *Lutheraner* concludes his review: "The appetite will come with the eating!"

The editor of the last (XXIII) volume of the St. Louis edition concludes his introduction: "All that remains to do is that we do not forget Almighty God but thank and praise Him for His manifold and great mercy bestowed on us in the hard task of

preparing this complete edition of Luther's works in the German language. At the same time we pray our dear Lord to bless this work that the volumes may not only be bought but used diligently so that the true Lutheran doctrine may be preserved and established, spread far and wide for the salvation of many for Jesus Christ, our Savior's sake. Amen."

May we conclude this discussion with the same wish and prayer.
St. Louis, Mo.

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Spiritual Marriage in the Early Church

A Suggested Interpretation of 1 Cor. 7:36-38

By ROLAND H. A. SEBOLDT

(Concluded)

THE CASE FOR THE SPIRITUAL MARRIAGE VIEW

Evidence of Ascetic Attitude in the Early Church

THERE is evidence of the ascetic attitude in the early Christian Church.

The feeling grew that the ordinary life with its natural duties and obligations is incompatible with the life lived in the spirit. Possession of the spirit requires a life which is extraordinary, where there is no room for worldly affairs, particularly for marriage.²³

An early Gospel, now known only through a series of passages in the writings of Clement of Alexandria, bears witness to this.²⁴ It bears a pretentious title, *The Gospel According to the Egyptians*. From this title Vööbus concludes that it could not have been only a Gospel of a minority group but must have been well known (p. 7). In this Gospel, Salome inquires of Jesus when the things about which she asked should be known. The Lord answers, "When ye have trampled on the garment of shame, and when the two become one and the male with the female is neither male nor female." Another word in the same Gospel says, "The Saviour Himself said: I came to destroy the works of the female."²⁵ Vööbus dates this Gospel from the second century. Although it originates in the valley of the Nile, it represents religious ideas of the earliest period in Christianity. (Page 8)

As early Christianity develops, asceticism begins its role in

²³ Arthur Vööbus, *Celibacy a Requirement for Admission to Baptism in the Early Syrian Church* (Stockholm: Estonian Theological Society in Exile, 1951), p. 7.

²⁴ Montague Rhodes James, *The Apocryphal New Testament* (Oxford: Clarendon Press, 1945), pp. 10, 11.

²⁵ Clem. Alex., *Strom.*, iii. 13 and iii. 9.

shaping the Christian life. Virginité is the leading phase of this ascetic ideal. This becomes apparent in the apocryphal Acts of the Apostles, which probably dates from the second and early third centuries (p. 8). Concerning the Acts of Paul and Thekla, Harnack reports:

Thekla was won over from paganism by means of "the word of virginity and prayer" (λόγος τῆς παρθενίας καὶ τῆς προσευχῆς. Acts Theclae, ch. vii), a motive which is so repeatedly mentioned in the apocryphal Acts that its reality and significance cannot be called in question. Asceticism, especially in the sexual relationship, did prevail in wide circles at that period, as an outcome of the religious syncretism.²⁶

When Thekla became a Christian, she would not be joined in marriage with her bridegroom. Paul is reported as saying, "Blessed are they that possess their wives as though they had them not, for they shall inherit God." Again, "Blessed are the bodies of the virgins, for they shall be well pleasing unto God and shall not lose the reward of their continence (chastity)." ²⁷

The Acts of Thomas call married life "this dirty communion." ²⁸ In one episode we have the account of a couple who are influenced by this message and decide during their wedding night to keep virginity. ²⁹

Glimpses of ascetic practices are also found in the Apostolic Fathers. The *Didache* says, "If you can bear the whole yoke of the Lord, you will be perfect; but if you cannot, do what you can." ³⁰ In comment on this, Lietzmann says,

A differential ethic had been developed: the "perfect" take upon themselves the entire yoke with the burden of asceticism. The great majority do as much as they are able, according to their ability. ³¹

²⁶ Adolf Harnack, *The Expansion of Christianity in the First Three Centuries* (New York: G. P. Putnam's Sons, 1904), I, 478.

²⁷ *Acts of Paul and Thekla*, 5, in James, pp. 372, 6.

²⁸ Vööbus, p. 26, quotes "The Acts of Thomas in Syriac," ed. P. Bedjan, in *Acta martyrum et sanctorum*, III, 13, 92.

²⁹ *Acts of Thomas*, 11—15, in James, pp. 369—371.

³⁰ *Didache*, VI, 1—3, in Edgar J. Goodspeed, *The Apostolic Fathers* (New York: Harper and Brothers, 1950), p. 14.

³¹ Hans Lietzmann, *The Beginnings of the Christian Church* (New York: Charles Scribner's Sons, 1937), p. 272.

This passage indicates the ascetic ideal toward which the faithful may strive.

The first epistle of Clement lists the gifts of God: "Life in immortality, splendour in righteousness, truth in boldness, faith in confidence, continence in holiness (ἐγκράτεια ἐν ἁγιασμῷ)." ³²

The second letter of Clement, described by Goodspeed as "A Christian sermon, probably of Roman origin, written about A. D. 150 to 165," reports:

For the Lord Himself, when He was asked by someone when His kingdom would come, said, "When the two shall be one, and the outside like the inside, and the male with the female neither male nor female." . . . A brother when he sees a sister should not think of her at all as female, nor she think of him at all as male. When you do this, he says, my Father's kingdom will come. ³³

An early reference is the work of the Shepherd of Hermas. Goodspeed dates it "in the last decade of the first century," so that it represents an early source (p. 97). The significant passage is his ninth parable, in which he describes his visit with the virgins in the tower. The virgins say, "You shall sleep with us as a brother, not a husband, for you are our brother, and in future we are going to live with you, for we love you dearly." ³⁴ Achelis considers these virgins to be personifications of Christian virtues. He infers from the appearance of this episode in the Shepherd of Hermas, "Die Gemeinde muss ein solches Wesen geduldet haben, wenn Hermas so unbefangen davon sprechen konnte" (p. 17). Remembering that this was written at the same time as the Apocalypse of St. John, we may well note a trace of a very early attitude toward the institution of spiritual marriage.

Evidence of παρθένοι συνείσακτοι in the Early Church

Achelis gathered most known references to this practice. To him we are indebted for most of the following information.

Achelis believes that the virgins in the community of the *Therapeutae*, as described in *De vita contemplativa*, by Philo, are

³² XXXV, 1, 2, in Kirsopp Lake, *The Apostolic Fathers* (New York: Charles Scribner's Sons, 1937), I.

³³ *Second Letter of Clement*, XII, 1—6, in Goodspeed, p. 90.

³⁴ *Parable IX*, 10, 6 ff., in Goodspeed, p. 184.

συνείσαντοι (p. 29). He reports the statement of Philo that they are spread over the whole earth, but especially in Egypt. "Their chief home was in the neighborhood of Lake Marieotis near Alexandria, where they settled in the low hills on account of the excellent climate." The Therapeutae did not allow a close fellowship between men and women. "Unlike the Essenes, the Therapeutae admitted women to their society, though they extolled the virtue of virgin life in most extravagant terms."³⁵ Their rules on the Pentecost Feast placed men on the right and women on the left. The sexes faced each other in groups in their nightly celebrations. Achelis concludes, "Es ist nicht schwer, in ihnen eine Urform der christlichen Jungfrauen wiederzuerkennen." And again, "Die christlichen Jungfrauen in Korinth sind die Nachfolgerinnen der jüdischen 'Gottesverehrerinnen' oder 'Beterinnen.' Das Syneisaktentum ist älter als das Christentum" (p. 31). He regards the Corinthian practice of taking virgins into the homes as a variation of this older usage. In a monastic village, such as the Therapeutae had, men and virgins could live in individual huts, each to himself. Achelis believes that the large city and seaport Corinth, with its proverbial bad reputation, made it necessary for virgins to seek the protection of dedicated Christian men. In this way he views the association of a male and female ascetic in "spiritual marriage" as a variation of the life practiced by the Therapeutae (p. 32). That the ways of the Therapeutae were known to the Corinthians is not impossible, since Apollos came to Corinth from Alexandria, a center for their movement. (Acts 18:24; 10:1; 1 Cor. 1:12)

Another witness to asceticism in marriage is Tatian. Irenaeus reports that Tatian evaluated marriage as *φθορά καὶ πορνεία*.³⁶ Vööbus reports how the Persian Diatessaron by Tatian changes Luke 2:36, which reads in the Greek text, *ζήσασα μετὰ ἀνδρὸς ἔτη ἑπτὰ ἀπὸ τῆς παρθενίας αὐτῆς*. This text changes the original into a state of the celibate, by making it read, "She remained a virgin with her husband seven years" (p. 19). This seems to indicate that a message was spread that marriage is an immoral institution

³⁵ F. J. Foakes Jackson and Kirsopp Lake, *The Beginnings of Christianity* (London: Macmillan Co., 1920), I, 95 f.

³⁶ *Adversus haereses* I, 28, 1, in Vööbus, p. 17.

and that Christianity finds its realization only in rigid asceticism, in particular, virginity.

Another evidence of asceticism is found in Valentinus. This movement "admitted ascetics only into its church, i.e., believers who were ready to kill their flesh and practice *μυστήριον τῆς συζυγίας*, spiritual marriage, an ascetic substitute for ordinary marriage." (Page 16)

The fourth letter of Cyprian of Carthage, written by Cyprian, together with four bishops and some presbyters, was addressed to Pomponius. The letter answers a question of discipline, for there were virgins who had vowed virginity and were convinced they should share their goods with men. Cyprian answers Pomponius, stating that the living together of virgins and men is not to be allowed, because it brings great dangers. (Achelis, pp. 7, 8)

About fourteen years after Cyprian the bishops meeting in Antioch gave their opinion regarding the matters of Paul of Samosata.³⁷ He had two virgins with him on his journeys. The custom of spiritual companions is known at this time.

An important document in Armenian is ascribed to Ephraem Syrus. Vööbus (p. 23) believes that the Syriac idiosyncracies in the text make it clear that the original document was in Syriac. This might indicate an earlier author and an earlier date — perhaps the second and no later than the third century. The Christian life is described as a spiritual mode of life. Christians are defined as ascetics who stand in the "state of vow." Vööbus infers that this "spiritual mode of life" probably included the *συνείσακτοι*. He believes that this spiritual marriage had a wide popularity in Syrian communities. To document this he points to the efforts of Bishop Rabbula in Edessa in the beginning of the fifth century to eliminate this custom.³⁸ He refers also to the synodical acts of the Eastern Syrian Church. "At the Synod in Seleucia-Ctesiphon in 410 it was decided that no one who practices this custom will be permitted to enter the service of the church."³⁹ This and other

³⁷ Eusebius, VII, 30, 12 ff., in Achelis, pp. 9, 10.

³⁸ Vööbus, p. 25. (He refers to Ephraemi Syri, Rabulae episcopi Edesseni, Balaei aliorumque opera selecta, ed. J. J. Overbeck, Oxonii, 1865, p. 210.)

³⁹ Ibid. (He refers to canon 3, *Synodicon orientale*, ed. J. B. Chabot, Paris, 1902, p. 24.)

synods indicate how much time was needed before this ancient heritage began to recede from the Syrian Church.

Tertullian was not known for sponsoring the practice of the *συνείσακτοι*. Yet Achelis finds a reference which may refer to the spiritual marriage:

Weshalb bist du, O Christ, so bestellt, dass du ohne Frau nicht sein kannst? Nun, es mag auch die Gemeinschaft wegen der häuslichen Lasten notwendig sein: so habe irgend eine geistliche Frau, nimm sie aus den Witwen, durch Glauben schön, durch Armut ausgesteuert, durch Alter besiegelt; du schliessest eine gute Ehe.⁴⁰

Irenaeus comments about the ascetic practices of the Gnostic Valentinians. He describes certain Valentinians who decided to enter into a bond with women as with sisters. Later it was revealed that these "sisters" became "mothers" through their relationship with these "brothers."⁴¹ Achelis finds that Irenaeus does not condemn the practice but only registers protest against its misuse.

At the time of Epiphanius, bishop of Salamis, who lived between 310 and 403, the *συνείσακτοι* were a plague to the church. He writes about the Encratites of Tatian, "Dass sie Weiber aus allen Orten betörten, mit Weibern reisten und lebten, und sich von ihnen bedienen liessen."⁴²

Evidence of Church Action to Abolish παρθένου συνείσακτοι

We have found traces of the spiritual marriage custom in various writers. From the middle of the third century onward the church takes a stand against this institution and tries to remove it because of misunderstandings and dangers. From the beginning of the fourth century onward the great synods are concerned with the question. For several centuries, in all parts of the empire, various assemblies passed the resolution not to tolerate any more *συνείσακτοι*. The repeated resolutions may indicate that some bishops were reluctant to give up the practice of spiritual marriage themselves or to enforce the resolution in their districts.

The first known resolution regarding spiritual marriages was

⁴⁰ Tertullian, *De exhortatione castitatis* 12, in Achelis, p. 12.

⁴¹ Irenaeus, h. I, 6, 3, in Achelis, p. 19.

⁴² Epiphanius, h. 47, 3, in Achelis, p. 20.

passed by the Synod of Elvira in Spain, which Hefele dates A.D. 305 or 306. The 27th canon reads:

De clericis ut extraneas foeminas in domo non habeant. Episcopus vel quilibet alius clericus aut sororem aut filiam virginem dedicatam Deo tantum secum habeant; extraneam nequaquam habere placeunt.⁴³

This canon is more severe than the third similar canon of the Council of Nicaea of A.D. 325, since it allows clergy to have in their house only their sisters or their own daughters. It is noteworthy that these must be virgins and consecrated to God in the vow of virginity.

The Synod of Ancyra in A.D. 314 said in canon 19, τὰς μέντοι συνερχομένας παρθένους τισὶν ὡς ἀδελφὰς ἐκωλύσαμεν. "We also forbid virgins to live as sisters with men." Hefele interprets this canon as referring to the συνείσακτοι. (Page 218)

The Council of Nicaea in A.D. 325 resolved in canon three:

The great Synod absolutely forbids, and it cannot be permitted to either bishop, priest, or any other cleric, to have in his house a συνείσακτος (*subintroducta*), with the exception of his mother, sister, aunt, or such other persons as are free from all suspicion. (Page 379)

In his commentary on the third canon, Hefele refers to the ancient practice of spiritual marriage:

They were known by the name of συνείσακτοι, ἀγαπηταί, and *sorores*. That which began in the spirit, however, in many cases ended in the flesh; on which account the church very stringently forbade such unions, even with the penalties more severe than those with which she punished concubinage: for it happened that Christians who would have recoiled from the idea of concubinage permitted themselves to form one of these spiritual unions, and in so doing fell. (Pages 379 f.)

It is of interest that the council no longer deals with the possibility of a daughter living with a cleric, as did the Synod of Elvira.

The next few centuries finds the church working to enforce this resolution. Achelis mentions, among other later synods, the Synod

⁴³ Charles Joseph Hefele, *A History of the Christian Councils*, translated from the German and edited by William R. Clark (Edinburgh: T. and T. Clark, 1871), p. 148.

of Carthage in 397, the second Synod of Arelate, the *statuta ecclesiae antiqua* in the first part of the sixth century, the Synod of Orleans in 538, the Synod of Tours in 567. These refer to the stand taken by Nicaea in 325. He mentions also the attempts in Spain: canon 7 of Gerunda in 517; canon 15 of Ilerda in 523; canon 3 of Toledo II in 531; canon 5 of Toledo III in 589; canon 3 of Hispalis in 590; canons 42 and 43 of Toledo IV in 633; and canon 4 of Bracara III in 675 (pp. 34 f.). These references serve to emphasize the fact that this institution was generally accepted and widespread. Its deep roots made reform difficult.

Another document which indicates the presence of this practice is *De singularitate clericorum*. It may have been a circular letter. The author is pseudo-Cyprian. The writer forbids a clergyman to have a strange woman in the house. The writer refers to the clergy, who tried to find spiritual marriages in the Bible. They found, among others, Elijah and the widow, Jesus and the women who served Him, John the Apostle, who took Mary into his home. Achelis points out that the fact that the clergy used Scriptures to support the spiritual marriage idea indicates their deep conviction that it was God pleasing. (Pages 36 ff.)

An interesting case is that of Parergorius, a 70-year-old presbyter, who soon after A. D. 370 received the command from his bishop to separate from his *συνησάκτος*, a young virgin. He found this order hard to take and contrary to the widespread custom. He turned with an appeal to the great Bishop Basilius in Caesarea. The answer of Basilius clearly points to the canon of Nicaea. He does not doubt the reputation of Parergorius, but he enforces the rule. He threatens excommunication for failure to obey.⁴⁴

Aphraat, in his homilies, counsels the monks in the Far East either to marry or to be monks and to avoid any compromise.

Gregory of Nazianzus opposes this institution in his Epigrams. Achelis reports his opinions:

Auch er richtet sich an Mönche und Nonnen und zeigt ihnen, dass sich die Virginität mit dem Syneisaktentum nicht vertrage; die "bessere Hoffnung," das Mönchtum, habe Mann und Weib getrennt. Die Jungfrau habe Christus zum Fürsorger und Bräutigam, und bedürfe keinen irdischen Vertreter. Das Verhältnis

⁴⁴ Basilius, ep. 55, in Achelis, p. 46.

zwischen Mönch und Nonne, dieser ἄγαμος γάμος, habe ein recht zweifelhaften Charakter; soll man sie zu den Verheirateten oder den Ledigen rechnen? . . . Die Syneisakten verderben den guten Namen der Christen. (Page 51)

The final historical reference is that of Chrysostom, who writes to those who have virgins and to virgins who have monks in the spiritual marriage arrangement. He opposes this relationship.

What conclusions can we draw from these references? Of one thing we can be sure: there was hardly a church province in ancient Christianity in which spiritual marriages were unknown.

The fact that they were so general and prevalent would seem to indicate that they are in accord with a very old Christian tradition. One influence upon Christian development was the thought of the Greek world. In his chapter on "Greek and Christian Ethics," Hatch points to a desire for moral reformation in Greek life at this time.

A kind of moral gymnastic was necessary. The aim of it was to bring the passions under the control of reason, and to bring the will into harmony with the will of God. This special discipline of life was designated by the term which was in use for bodily training, ἀσκησις.⁴⁵

The Greeks had a high regard for the soul, which was considered immortal. The body was not so regarded. Perhaps this is why Paul went into detail in presenting the resurrection of the body in 1 Corinthians 15. Again, in Colossians 2, Paul presents the eschatological view of man when he rebukes those who are guilty of "neglecting the body" (Col. 2:23). The Christian view considers all of man, both soul and body, as a gift of God and redeemed in the atonement of Jesus Christ. The church of Corinth may have been influenced to some extent by the Greek view of man.

Add to this Greek influence the existence of a primitive pattern for spiritual marriage in the Therapeutae and the early reference in Hermas. As a result we must acknowledge the possibility of spiritual marriages in the Christian community of Corinth. A custom so well established by the third century must have rested upon a very early Christian tradition.

⁴⁵ Edwin Hatch, *The Influence of Greek Ideas and Usages upon the Christian Church* (London: Williams and Norgate, 1892), pp. 147, 148.

Evidence from Vocabulary Study

An examination of four key words in this passage will also help us determine whether there is a case for spiritual marriage.

The first key word is ἀσχημονεῖν, which Arndt-Gingrich translate, "If anyone thinks he is behaving dishonorably toward his maiden."⁴⁶ In the noun form, ἀσχημοσύνη, it is used for shame, or nakedness, or the private parts (sex organs). (Ex. 20:26; Deut. 23:14; Rom. 1:27; 1 Cor. 12:23; Rev. 16:15)

Thus understood, it could hardly refer to the father, in an inordinate lust for his daughter. More easily it refers to the desire of the man toward his virgin, thus eliminating the father-daughter theory and pointing either toward the engaged couple or the spiritual marriage interpretation.

Another key word is παρθένος. This is always "virgin" in the New Testament (ibid., p. 632). Kittel comments:

Einen speciell asketischen Sinn hat παρθένος wahrscheinlich 1 K 7:34, 36-38 und wohl auch 25 (vielleicht von Mädchen und Männern) und 28. Es handelt sich um Mädchen der Gemeinde, die sich mit einem Manne zu einer Hausgemeinschaft zusammengeschlossen haben, um in ihr in wirtschaftlicher Unabhängigkeit das christlich-asketische Lebensideal zu verwirklichen. Die Deutung auf unverheiratete Töchter stößt auf schwer überwindbare philologische Hindernisse. (V, 835)

This word does not say "daughter" or "engaged" virgin. When it is used of the Virgin Mary, St. Luke says πρὸς παρθένον ἐμνηστευμένην. The phrase "his virgin" nevertheless points to a relationship with some individual. The use of the word here suggests the interpretation of spiritual marriage rather than the other theories.

Another word, used only here in the New Testament, is ὑπερακμῶς. It may apply either to the man or to the woman in our section. Applied to the woman, it means "past one's prime, past marriageable age, past the bloom of youth" (KJV). Luther tempered the meaning: "Weil sie eben wohl mannbar ist." Applied to the man, the prefix ὑπέρ would not be understood in the

⁴⁶ William F. Arndt and F. Wilbur Gingrich, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* (Chicago: The University of Chicago Press, 1957), p. 118.

temporal sense, but to express intensification: "with strong passions" (*ibid.*, p.847). So Goodspeed, Moffatt, and the RSV translate. On this usage Moulton writes, "D. Smith (L. and L. of St. Paul, 268, n. 6) favors 'exceedingly lusty' rather than 'past the flower of youth,' and cites ὑπεραυμάζω = excell in youthful vigor (Athen 657D)." (II, 352)

Moffatt renders, "if his passions be strong." He believes this denotes the surge of sexual passion which some were able to control, while others felt they must yield to it in spite of some original determination. Moffatt lists two good reasons why the translation "past the flower of her age" is wrong. First, there is no change of subject. The subject remains the same throughout the entire verse. It is the τις of the first clause. Second, there would be no point in marrying off a woman after she had reached a certain age of maturity. The full-blooded life of the man in this spiritual marriage was being dangerously stirred by the close associations of their life together. (Pages 99, 100)

The one word which has caused greatest divergence of opinion is γαμίζειν, as used in verse 38. Exegetes who insisted that this verb must be defined in a causative sense, because of —ίζω, were led to adopt a corresponding interpretation. Moulton-Howard say,

The meaning of a verb in —ίζω, often depends on the context. . . . We have the pairs ὑστερέω — ὑστερίζω; κομέω — κομίζω to remind us that this distinction (causative and transitive) is not invariably observed. (Page 409)

What renders the decision most difficult is that the word is used only in the New Testament, and then only four times. Twice we find it in verse 38, and once in Matt. 24:38 and Mark 12:35. Lietzmann comments:

In der Tat ist die philologische Exaktheit, mit der versichert wird, γαμίζειν bedeute "verheiraten" und nicht "heiraten" nur eine scheinbare. . . . Bei schulmässiger Korrektheit ist ein Verbum auf —ίζω das neben sich eins auf —έω hat, als Causativum zu behandeln. (Pages 35 f.)

Then he quotes the rule of Apollonius, as found also in Arndt-Gingrich (p. 150):

ἔστι γὰρ τὸ μὲν πρότερον [i.e., γαμῶ] γαμοῦ μεταλαμβάνω, τὸ δὲ γαμίζω γάμου τινὶ μεταδίδωμι.

Lietzmann lists several exceptions. In addition to the two pairs in Moulton, he cites:

γυναικίζω ist zwar Causativ zu γιγνώσκω, aber heizt doch recht oft "ich erfahre" (zum Beispiel Ph. 1, 22). Diese Erscheinung wird dadurch begreiflich, dass zahlreiche Verba auf —ίζω von Hause aus ja keine kausative, sondern intransitive Bedeutung haben: χρωνίζω, ὀψίζω, ἐλπίζω, ἐρίζω, ὕβριζω. (Pages 35 f.)

He refers to Wendland, who stated that the itacistic pronunciation of the aorist ἐγάμησα sounds like ἐγάμισα. He continues, "A. Debrunner erinnert mich an die Verba auf —ίζω, die 'ein Fest feiern' bedeuten wie παννυχίζω und andere: da könnte γαμίζω recht gut — 'hochzeit feiern' sein." He therefore concludes that it is possible for a writer like Paul to use the rare word γαμίζω for γαμέω.

To change the sense of verses 36 and 37 because of strict observance of a rule regarding causative verbs is not good exegesis, especially since the use of verbs in —ίζω is so unpredictable. To translate, "he who marries his virgin does well, and he who does not marry shall do better" coincides with the obvious translation of γαμείτωσαν in verse 36, "let them marry," referring to the man and his virgin as subject.

The study of these four words leads to the conclusion that this passage refers either to the engaged couple or to the spiritual marriage. To this writer it seems to indicate spiritual marriage because παρθένος is used without qualification.

Evidence from Grammatical Construction

The construction of our text portion also lends credence to the spiritual marriage interpretation. The clearest way to understanding the entire section is to make the man involved in the spiritual marriage the subject. To alternate between the man and the virgin in verse 36 by making him subject of νομίζει and the virgin the subject of ἐὰν ἡ ὑπέρακμος, and then making the man subject of οὐχ ἁμαρτάνει, would be violating the natural sense.

Evidence from Paul's View on Marriage

The "spiritual marriage" view is coherent with Paul's view on marriage. There is the eschatological influence upon his thought, quite apparent in the entire chapter of 1 Corinthians 7 and in

1 Thessalonians. We gain the idea that marriage belongs to the scheme of this world and that in the coming age there is no marriage, as in Mark 12. "We shall always be with the Lord" (1 Thess. 4:16, 17) means a lasting union with Him. As long as the world exists, we may continue living according to its pattern. Yet institutions of this life must not be taken more seriously than they deserve, for Christians adapt themselves to the truth that this world with its customs will pass away. The stress of the times, in the light of the *παρουσία*, may have given rise to Paul's suggestion of remaining unmarried. This view would fit the situation of those who chose the "spiritual marriage" as an aid in keeping their virginity.

The other possibility of Paul's attitude in chapter 7 is to construe it as viewing celibacy as one of the charismatic gifts. Paul may well think of celibacy as a gift which permits those who have been blessed with it to do a service to the Lord. Paul does not establish an ascetic principle for all or hold up the ascetic ideal as one for which everyone should strive in his dedication to the Gospel. He speaks clearly of marriage as a blessing of God and urges husbands and wives to live with each other in the Lord (1 Cor. 7:2-5). Paul demonstrates also in 1 Corinthians 12 that gifts to Christians are all different. Life in the unmarried state may be more favorable because of the impending distress (v. 26). But for those who do not have this charismatic gift, "it is better to marry." This is further underscored by 1 Cor. 7:1: "It is good for a man not to touch a woman" (*μὴ ἅπτεσθαι*). *ἅπτω* is the word often used for sexual intercourse (Arndt-Gingrich, p. 102). Paul also addresses himself to ascetic groups in Col. 2:21, who had the regulation, "Touch not, taste not, handle not" (p. 20). Here the word for "touch not" is *ἅψῃ*, suggesting the possibility that this may have referred to the prohibition of marriage and the expression of sex. Paul places the whole problem in the context of the Gospel, warning against the "rudiments of the world," "ordinances," and the "doctrines of men" (v. 22). In this light, we can see how Paul may have viewed the custom of spiritual marriage as a way of developing the charismatic gift of non-marriage.

Argument of Naturalness

Which interpretation seems the most natural in the light of our discussion?

It would seem that the natural way of interpreting παρθένος would be simply "virgin." No other meaning can be given without introducing a strained element.

The phrase τηρεῖν τὴν ἑαυτοῦ παρθένον fits more easily into the form of the συνείσακτοι than for an engaged man to his betrothed. The problem of how a betrothed man keeps his virgin experiences difficulties. But the expression fits well the custom of keeping the virgin in the vow of spiritual marriage.

THE TRANSLATION

Indeed, the evidence is not conclusive. The historical gap is great. The knowledge of the social milieu of New Testament times is limited. Yet the best choice, to this writer, seems to be the spiritual marriage, as reflected in the following translation:

But if any man thinks that he is acting improperly toward his virgin in his spiritual marriage, if his passions are strong and that is what ought to be done, let him do what he wants—let them be married; he is not sinning.

But the man who has firmly made up his mind, under no constraint of passion but with full self-control, and has decided in his own mind to keep his virgin in her present state, will be doing the right thing.

Thus the man who marries his virgin does well, and he who does not marry will do better.

Oak Lawn, Ill.

HOMILETICS

Outlines on the Nitsch Epistles

QUASIMODOGENITI

1 CORINTHIANS 15:54-58

"What does the resurrection of Jesus Christ mean to you?" If someone were to ask you this question, you would probably answer, in effect: "The resurrection of Jesus Christ prepares me for death. If I trust in Christ, I know that someday I shall rise from death just as He did. This comforts me and relieves my fears about death."

This is a perfectly good answer; however, it is not the whole answer. In our text St. Paul tells us that the resurrection of Jesus Christ also prepares us for life. As we stand before His empty tomb, not only death and the grave but also life and work look entirely different to us.

I. We should devote ourselves to the work of the Lord

A. The work of the Lord is carried on both in groups and in individuals. It consists of worship, humanitarian service, study, financial contributions, witnessing.

B. We should abound in the work of the Lord, be alert to new opportunities, and strive to take advantage of them fully. We should be steady, dependable, and untiring in this work. Keep forging constantly ahead. (V. 58)

II. Death distracts us from this work

A. We run into stubborn obstacles as we endeavor to do the Lord's work. In ourselves and in others interest fades quickly; there is strong competition from other factors; hard-won advances are quickly lost; participation is spotty and halfhearted. Faced with such difficulties we often lose heart and give up.

B. Death is the main distraction. In some respects it is related to everything that interferes with the work of the Lord. Why is it that we often neglect the work of the Lord? We are more concerned about other things, the things of this life. Life is short, and we want to get as much out of it as we possibly can. Billy Pearson, jockey, quiz contestant, and actor, who earned and squandered a fortune, says, "I'm reconciled to the fact that I will never get out of this world alive. And while I'm still breathing, I'm going to live it up. Who wants to go to the grave without living it up?" Though we wouldn't express

it so bluntly, this represents our inner attitudes too. Otherwise, we would not devote ourselves so frantically to trying to enjoy life.

C. This outlook views death as an end and a defeat. This it once was. Death entered our world through sin. It is a consequence of our defiance and disobedience. In His Law God warns against such behavior. He threatens those who disregard Him, and He backs up His threats with death. All of us are subject to death, we are perishable, mortal, because we are involved in sin. The most disastrous aspect of death is not only that it terminates this life but that it can separate us from God eternally. (V. 56)

III. In Christ we have the victory, and this should impel us to work

A. Christ removed the sting of death and overcame it for us. On that first Good Friday, death settled upon our Lord like a giant insect and plunged its fiery stinger into Him. All of God's anger and punishment for sin struck Christ as He hung there upon the cross. However, through that vicious attack death lost its stinger. It was left behind in the body of Jesus. With divine power Christ recovered from the attack of death. It is helpless and harmless before Him. When He rose on that first Easter it was to dramatize His victory over death and the sin which brought it on. Through faith we can share that victory and look forward to our own resurrection at the end of time. Then we shall be immune to sin forever and free from its effects — immortal and imperishable. (Vv. 54, 55, 57)

B. This victory should revive us from lethargy and keep us strong in the work of the Lord. Though difficult and discouraging at times, His work is not in vain. It leads men to Christ and keeps them with Him until that great and final victory. We can look forward to glorious success after the struggle. The things of this world with which we become so preoccupied are perishable, but the work of the Lord is part of this which never dies. (V. 58)

Concl.: Success breeds success. Nothing is more invigorating to an athletic team or a military unit than a taste of victory. Energies and determination that were imprisoned by fear or despair are suddenly released. Opponents new and old are faced with confidence and optimism. Fatigue is forgotten, wounds and weakness are ignored, obstacles are laughed at, as fighting men move ahead.

Right now, at Easter time, we are living in a season of victory. Behind us we have the great victory of Jesus Christ's resurrection. Ahead of us we have our own victorious resurrection on the Last Day. We are literally surrounded by success. According to our text, this

can do a great deal for our morale and fighting spirit. We need to keep these victories in mind. In the period between these two victories we are engaged in a series of rugged mopup battles. Though decisively defeated our enemy fights on furiously. Spiritual warfare is hard work, and we need all the encouragement we can get.

St. Louis, Mo.

MILTON RUDNICK

MISERICORDIAS DOMINI

1 JOHN 4:1-8

This is Good Shepherd Sunday. The Gospel shows the love of the Good Shepherd for His sheep. He gives His life for them and knows their needs. The sheep therefore trust in Him and hear His voice. The Epistle tells us that we, who are now returned to the Shepherd and Bishop of our souls, should strive to follow in His steps and live righteously. The Shepherd loves us. Do we love Him? To the question "Do you love God?" every Christian would immediately respond, "Of course I love God." Do we really love God? There are many ways of testing our love to God. Mention several. Our text suggests

A Twofold Test of Our Love to God

I. *Our attitude toward teachers of religion (vv. 1-6)*

A. God wants us to test teachers of religion (v. 1). He does not expect us to believe everyone who professes or teaches a religion. It is simply not true that every teacher of religion should be given a hearing, because "every religion has some good in it" (Jer. 23:31). Many false prophets are gone out into the world (Matt. 24:11; 2 Tim. 3:13). Their "going out" implies that they expect people to believe them; otherwise they would not have gone out. God wants us to test everyone who teaches a religion, to see whether his teachings and practices agree with the Word of God. Example of Bereans. (Acts 17:11)

B. The test by which teachers of religion are to be judged (vv. 2, 3, 5). Does he show that he believes that Jesus Christ is come in the flesh and is of God? He, who is the almighty God (Is. 9:6), came in the flesh (John 1:14) that He might be put under the Law in our stead (Gal. 4:4, 5), that He might save us from our sins (Luke 19:10), and that He might deliver us from him who had the power of death (Heb. 2:14, 15). To deny that Christ came in the flesh is to deny His redemptive work. Such a denier is not of God but of the unbelieving world. He thinks the thoughts and speaks the language of the world and gets a hearing from it (v. 5). But he is

against Christ no matter how religious he may appear otherwise (v. 3b). Such an antichristian spirit was at work then and is at work today. Therefore we should test every teacher of religion to see if his profession and practice agree with the full doctrine of Christ and His Word. This is the test.

C. We are to follow those religious teachers who are of God (v. 6). The apostles were sure that they were of God. God revealed His truth to them, and they wrote it in the Scriptures (2 Tim. 3:16; 2 Pet. 1:21). To follow those who teach God's Word will prove that we are of God. (V. 16; Luke 10:16)

D. Our attitude toward teachers of religion is a test of our love to God. If for fear, for a desire to please men, or for any other reason, we open our ears and hearts to false teachers, we fail the test. If we compare religious teachings with the Word of God and open our ears and hearts only to those who teach His Word, we pass the test. (John 8:31)

E. A big task? Indeed But not impossible. He who has made us children of God (1 John 3:1) is greater than the prince of this world. He can and will help us pass this test.

II. *Our attitude toward one another* (vv. 7, 8)

A. God is Love (v. 8b). This is His very nature. He revealed His love to us by sending His Son and by giving us life through Him (1 John 4:9; John 3:16). Therefore we love (1 John 4:19).

B. We are to prove this love by loving one another (v. 7). Our love is to reach not only up to Him who first loved us but also out to those whom He loves. A flower reaches up toward the sun to receive its warmth and then sends its fragrance out to mankind. Ours is to be an active love like His (1 John 3:17, 18). Give examples. Such love is from above. (V. 7b)

C. This is the test of our love. If we love one another, we prove our faith (v. 7b), and we pass the test of love (1 John 4:12). If we do not love one another, we fail the test. (V. 8a; 1 John 3:14; 4:20)

D. Can we stand this test? We can if we go to the source of love. Love is of God (v. 7b). We are of God, His "beloved." Let us look to Him. He can forgive our lovelessness, help us overcome our weakness, and warm our hearts with love for others.

Let us prove our love to God with unflinching loyalty to those who teach His Word and by unflagging love to one another. (Hymn 399:5)

Riverside, Calif.

WILLIAM GRAUMANN

JUBILATE

1 JOHN 4:9-16

Moonlight and roses, tender little notes and mushy letters, pink and yellow sunsets, taffeta dresses and diamond rings—that's about all that love means to some persons. Love is made of sterner and stouter stuff than these things. It is deeper than sentiment and poetry. It is not a sanctimonious folding of the hands or a comfortable thinking of noble thoughts or a handing out of high-class, beautiful words. Love means doing for the other fellow even when it costs. Look what it cost God (v. 10). This kind of love is the will of the Christian man bent toward the welfare of the other fellow, regardless of any claim that the loved one may or may not have on our love, regardless of whether or not the person loved is lovable. It is the directing of the total self to the good of others. This love has its origin wholly in God, who is the very embodiment of love (v. 16). William Cowper:

The stream of pure and genuine love
Derives its current from above.

Genuine love is what God had in His heart when He sent a Savior for sinners (v. 9). This is the "real love" (Phillips) our text asks us to show in our lives during the "little while" of our earthly pilgrimage.

The tree of Christian love, masted by the Cross, has its roots in heaven and its fruits on earth, where Christians are

Showing Love to One Another

I. *Showing love is evidence that our confession (v. 15) is sincere*

("That we dwell in Him," v. 13; "he . . . in God," v. 15; "he . . . dwelleth in God," v. 16)

A. Wordy confessions of Christ as Son of God are hollow and empty unless undergirded and reinforced by deeds of love. Henrik Ibsen's Brand puts it this way:

It is not words I bade you share:
They're barren when the belly's bare.

B. In one of Johan Strindberg's plays an aunt says to an unbelieving captain, "Why don't you believe in the love of God?" The captain replies, "Look here, Auntie, why is it that whenever you speak of the love of God you look so hateful?" Her outward manner gave the lie to her claims to an inward faith. In today's collect we pray to "eschew [*respuere*, "spit out"] those things that are contrary to our profession."

C. The evidence of love in our lives is the touchstone of faith and the mark of the Christian community. Make specific references and pointed applications, indicating how love will resolve tensions between individuals and groups and within groups of your congregation. Explain how true love will overcome differences in social standing, income bracket, political persuasion, and cultural and educational background and will weld differing individuals into a close-knit family of Christian brothers and sisters.

By exhibiting love we can show our true colors and also show God's color, for our

II. *Showing love shows the world what God is like*

("God dwelleth in us," v. 12; "He in us," v. 13; "God dwelleth in Him," v. 15; "God in him," v. 16)

A. No man ever saw God. Even Moses saw only His "back parts." But in the individual Christian God permits Himself to be seen, wants to be seen. God, as it were, takes form and is seen, touched, felt, and handled in the Christian who loves the brethren.

B. When we exercise such brotherly love, God's love reaches its goal (τετελειωμένη ἐστίν) in our lives. Men ought to be able to see what God is like when they observe our ways.

C. Marc Connelly's *The Green Pastures* opens with a youngster asking his Sunday school teacher, "What is God like?" After a moment of thought, this reply: "Why, I suppose God must be pretty much like Mr. Dubois." God's love reached its goal in Mr. Dubois. Can the same be said about you and me?

D. We can prevent men from getting a good idea of what God is like and so become an offense to them if we keep His love from reaching its goal in our lives. Illustrate with football player who gets his elbow in the way of his own team's attempted field goal and deflects ball from goal posts. That hurts the team. Does God's love score in our lives?

E. Jubilate Sunday reminds us that the love in our hearts should strike a note of joy in our lives. We should be happy, pleasant, winsome, attractive creatures that others may be drawn to the same God whose love we reflect. It gives us pause when a man like Prof. Chad Walsh of Beloit College, in commenting on his decision to join the Episcopal instead of the Lutheran Church, says: "All in all, the Lutheran Church struck me as a little beetle-browed and dour. What I missed in it was any strong note of joy and reverent gaiety."

We ought to be a bunch of happy lovers.

Appendix. — It is very easy to connect this outline with the current emphasis ("Heartfelt Worship") of the planned parish program set forth in *Advance*. We want our love to stay warm, and "He that would be warm must keep near the fire" (Matthew Henry) — and worship! Recall story of object lesson by pastor when calling on backslidden member. Taking tongs in hand, he lifted a glowing coal from the fireplace and laid it on the hearthstone. In silence the two watched it die out. "You needn't say a single word; I'll be back in my place next Sunday."

Fairview Park, Ohio

BERTWIN L. FREY

CANTATE

PHIL. 2:1-4

(The theme, *What Makes the Pastor Happy*, at first glance might seem rather subjective and even make the preacher dismiss it for fear of drawing too much attention to his person. Obviously neither Paul nor the Holy Spirit felt that there is anything anomalous or out of the way in saying that a pastor can be happy and in defining what that happiness is. It is well that he take the occasion on Cantate Sunday to say just what makes him happy. Too often one feels that members are at a loss to imagine such a possibility, to say nothing of the pastor. Conversely, one has a chance to say what makes him unhappy.)

What makes the pastor happy? That's a peculiar question! How should I know? I'm not a pastor. Maybe some are inclined to want him unhappy. Think he is hard to please, impossible. After some thought, take that all back. Every true, sincere member surely wants him happy, just as every true, dedicated pastor wants a happy congregation. Whatever curious notions are running through the mind, let them run off the board. Invite another pastor to stand aside of your pastor as he says in the text: "Make full my joy" (v. 2). Before the sermon is ended, see that what makes a pastor happy also makes a congregation happy, even as it makes the Lord happy.

I. What else should be *a pastor's joy* but *his congregation*? May be times when he would like to run away from it, never see it again. But then he is no longer a pastor. A shepherd is not a shepherd unless he has a flock. His first joy is that he has a congregation. Would you believe it?

II. What kind of a congregation it is. Paul enumerates *four basic ingredients*, expressed in four taken-for-granted "if" clauses. 1) "If your being in Christ exerts any encouragement on you." If your being a Christian does anything to you — just anything, I'm not saying how much — then I'm talking to you, you're a member of the

congregation. "In Christ," that in itself makes me happy, and what I add further is building on that. 2) "If any incentive which love gives." Knowing that all the members have the same love in Christ in some measure, I am happy. 3) "If any association with the Spirit." I am happy if your association with the Holy Spirit is a real, living experience to you, no matter to what a limited degree. 4) "If you have any heartfelt sympathy" (AV: "bowels," i.e., from your very inside, total person). Toward whom should the Philippians direct these feelings? Why, toward each other. When you do that, my Philippians, you pour in the four ingredients that will intoxicate your pastor with happiness. Vv. 1,2: "Make full my joy."

III. From what you are proceed to *what you do*. "That you think the same thing." Implies they are not doing this very well. By gentle indirection Pastor Paul is getting his point across about some things that were making him unhappy. There are ways of driving a point home without hitting it on the head. At times the only way. That takes skill, and what Paul is doing for the Philippians is what your pastor is attempting here today. Do you begin to see through what I am scheming, not upon or against you, but for you. The better you can see through me in what I am trying to do for you, the happier I am. See our pastor doing for us, we quit doing each other.

IV. I am *not* coming at you, regarding rivalry, *through the front door*. (Here is a heaping of words. Many Christians have wondered how the pastor can say the same thing in so many ways.) I submit *what is lacking to my happiness* under three points: 1) "having the same love," having a common love, in contrast to a common hatred to one another. Love need not leave when a difference of opinion comes in. 2) "wholeheartedly being of one mind, soul." 3) Here he moves into the middle of their muddle: "doing nothing with a spirit of contention." You'll make me happy only when you get rid of that feeling, no matter how much this and that needs to be done—better leave it undone than to irk the other person. "Doing nothing from empty conceit," in a spirit of self-decoration, for show. These are the unholy twins, contention and conceit. How many churches suffer and are unhappy even when they do big things! "Do nothing" in that way, and I'll be happy, and you too. Not only in the church, but outside, in home, business, etc. Get ahead—yes! Progress—yes! But not in rivalry. In how many meetings and gatherings we plague ourselves with unhappiness for a happy project! While the job itself weighs 5 pounds, these two, contention and conceit, make it weigh 15 pounds, which is the difference between a comfortable, enjoyable

load and a distasteful burden. It doesn't make me happy, it doesn't you either.

V. Nothing rips so ugly a gash or so cripples the program of the church as internal strife. Observe how *Pastor Paul counters* with a profusion of nouns to close every possible gap and by indirection directs them to the will of God: persuasion without percussion. The pulpit is not a podium from which to browbeat. He does not make his point by a frontal attack. But 600 miles away and in jail he directs his parishioners to the joy of the ministry. For this ability every pastor asks God: the pastoral touch. The pastoral attitude: "My congregation!" Pastor, you mean, "my yoke." "No, my joy, my crown" (ch. 4:1). The congregation is to share in that joy.

VI. *A concluding contrast*: "But from lowliness of mind looking upon each other as rising above yourselves (members, look up at each other, not down). Everyone of you not looking out for his own interests (as though your life were the only one) but also each one of you, the things of others." Members who know how to look into the affairs of others with the same dedication that they look into their own, and at the same time do not think themselves better, recognize the high level of (a subtle, sharp slicing of) Christian responsibility. When members do this to each other, to those outside, they are a true joy to Christ, to the pastor, to each other.

Conclusion: Basic assumption to any happiness for anybody, "in Christ" (v. 1). In the congregation we look upon each other as saints, fit for heaven, not by self-attainment, but because Someone else put others completely ahead of Himself. No one looked so much on the things that would bring joys to others as did Jesus Christ (Heb. 12:2). The only part we have in "sharing" the cross (if we allow the word for the moment) is to know that we are the hammer handle that drives the nails. Let us all take a good look at each other, right there, under the cross, for here our partnership begins. Remembering that (v. 5 f.), we will know how to work, plan, build under one love, one Spirit, one heart, one soul, one Christ. A joy to each other, to pastor, to Christ. Cantate, everybody!

Schaumburg, Ill.

F. A. HERTWIG

NOTICE

FOR THE NEXT CHURCH YEAR

The editorial committee is considering the possibility of offering homiletical materials of more extensive proportions and depth for some Sundays, and more summarized or rudimentary materials for others. Attention would be given, under this plan, to every Sunday and possibly to minor services and special series, but in a briefer format than at present. Each issue, however, would bring a more extended item, in the nature of an exegetical study of one of the texts for the month, or an article on a phase of preaching, or some other contribution to the pastor's practical preaching ministry. The committee solicits reactions of its readers to such a change before undertaking the first assignments for this plan. Communications should be addressed to the managing editor within the next three months.

BRIEF STUDIES

STATEMENT ON THE ANTICHRIST *

(Adopted by Joint Committees, October 15, 1958)

NOTE: The fact that this statement is the first to appear after the statement on Scripture issued by the joint committees of the Synods of the Synodical Conference is not to be taken as an indication that this topic was deemed either the most important or the most sharply controversial among those assigned to the committees for study. The committees deemed it desirable (a) to begin by seeking to establish a common approach to Scripture and the problems of the interpretation of Scripture; and (b) to test the agreement reached on Scripture and its interpretation by means of a common fresh approach to one of the topics under controversy. Since the topic of the Antichrist is a relatively limited one, it was chosen as the hermeneutical test case, and the statement on the Antichrist therefore naturally follows that on Scripture.

I

Scripture speaks of many forces and powers which are actively hostile to Christ and His church and uses the term "antichrist" with reference to some of them.

Dan. 11:36-38; Matt. 24:22-25; 1 Tim. 4:1-3; 2 Tim. 3:1-9, 13; 1 John 2:18-22—compare the whole passage, 18-23; 1 John 4:1-6; 2 John 7; 2 Thess. 2:1-12, compare also 13-17.

These and similar passages reveal to the church that antichristian forces will appear in various recurrent forms until the end of time.

II

Scripture, however, speaks also of a particular personal embodiment of the antichristian power in which the iniquity of false teaching finds its climax. (2 Thess. 2:1-12)

1. Now we beseech you, brethren, by the coming of our Lord Jesus Christ and by our gathering together unto him, 2. that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the Day of Christ is at hand.

* Note: Like the "Statement on Scripture," published in the previous issue of this journal, this document "is to be submitted to the member synods for final action." The wording of this statement need not be regarded as final and unalterable. The resolution of the Synodical Conference adopting the statement makes provision for a thorough review by the members of the constituent synods. It is, therefore, the hope of the committee which has formulated this document that it be studied by individuals, congregations, and conferences, and that suggested improvements be sent to the officials of our church. — HERBERT J. A. BOUMAN, *Secretary*.

3. Let no man deceive you by any means; for that day shall not come except there come a falling away first and that man of sin be revealed, the son of perdition, 4. who opposeth and exalteth himself above all that is called God, or that is worshiped, so that he as God sitteth in the temple of God, shewing himself that he is God. 5. Remember ye not that when I was yet with you I told you these things? 6. And now ye know what withholdeth that he might be revealed in his time. 7. For the mystery of iniquity doth already work; only he who now letteth will let, until he be taken out of the way. 8. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth and shall destroy with the brightness of his coming, 9. even him, whose coming is after the working of Satan with all power and signs and lying wonders, 10. and with all deceivableness of unrighteousness in them that perish, because they received not the love of the truth that they might be saved. 11. And for this cause God shall send them strong delusion, that they should believe a lie, 12. that they all might be damned who believed not the truth but had pleasure in unrighteousness.

It is with this aspect of the antichristian power that the Lutheran Confessions deal under the term "Antichrist," and we in a reaffirmation of the Lutheran faith are so using the term.

Passages from the Lutheran Confessions dealing with the subject of the Antichrist:

Apology XV 18, 19

And what need is there of words on a subject so manifest? If the adversaries defend these human services as meriting justification, grace, and the remission of sins, they simply establish the kingdom of Antichrist. For the kingdom of Antichrist is a new service of God, devised by human authority rejecting Christ, just as the kingdom of Mahomet has services and works through which it wishes to be justified before God; nor does it hold that men are gratuitously justified before God by faith, for Christ's sake. Thus the Papacy also will be a part of the kingdom of Antichrist if it thus defends human services as justifying. For the honor is taken away from Christ when they teach that we are not justified gratuitously by faith, for Christ's sake, but by such services; especially when they teach that such services are not only useful for justification, but are also necessary, as they hold above in Art. VII, where they condemn us for saying that unto true unity of the Church it is not necessary that rites instituted by men should everywhere be alike. Daniel 11, 38 indicates that new human services will be the very form and constitution of the kingdom of Antichrist. For he says thus: *But in his estate shall be honor the god of forces; and a god whom his fathers knew not shall be honor with gold and silver and precious stones.*

Apology XXIV 97, 98

Carnal men cannot endure that alone to the sacrifice of Christ the honor is ascribed that it is a propitiation, because they do not understand the righteousness of faith, but ascribe equal honor to the rest of the services and sacrifices. Just as, therefore, in Judah among the godless priests a false opinion concerning sacrifices inhered; just as in Israel, Baalitic services continued, and, nevertheless, a Church of God was there which disapproved of godless services, so Baalitic worship inheres in the domain of the Pope, namely, the abuse of the Mass, which they apply, that by it they may merit for the unrighteous the remission of guilt and punishment. [And yet, as God still kept His Church, i. e., some saints, in Israel and Judah, so God still preserved His Church, i. e., some saints, under the Papacy, so that the Christian Church has not entirely perished.] And it seems that this Baalitic worship will endure as long as the reign of the Pope, until Christ will come to judge, and by the glory of His advent destroy the reign of Antichrist.

Smalcald Articles II ii 25

The invocation of saints is also one of the abuses of Antichrist conflicting with the chief article, and destroys the knowledge of Christ. Neither is it commanded nor counseled, nor has it any example [or testimony] in Scripture, and even though it were a precious thing, as it is not [while, on the contrary, it is a most harmful thing], in Christ we have everything a thousandfold better [and surer, so that we are not in need of calling upon the saints].

Smalcald Articles II iv 10—14

This teaching shows forcefully that the Pope is the very Antichrist, who has exalted himself above, and opposed himself against, Christ, because he will not permit Christians to be saved without his power, which, nevertheless, is nothing, and is neither ordained nor commanded by God. This is, properly speaking, to exalt himself above all that is called God, as Paul says, 2 Thess. 2, 4. Even the Turks or the Tartars, great enemies of Christians as they are, do not do this, but they allow whoever wishes to believe in Christ, and take bodily tribute and obedience from Christians.

The Pope, however, prohibits this faith, saying that to be saved a person must obey him. This we are unwilling to do, even though on this account we must die in God's name. This all proceeds from the fact that the Pope has wished to be called the supreme head of the Christian Church by divine right. Accordingly he had to make himself equal and superior to Christ, and had to cause himself to be proclaimed the head and then the lord of the Church, and finally of the whole world, and simply God on earth, until he has dared to issue commands even to the angels in heaven. And when we distinguish

the Pope's teaching from, or measure and hold it against, Holy Scripture, it is found [it appears plainly] that the Pope's teaching, where it is best, has been taken from the imperial and heathen law, and treats of political matters and decisions or rights, as the Decretals show; furthermore, it teaches of ceremonies concerning churches, garments, food, persons and [similar] puerile, theatrical and comical things without measure, but in all these things nothing at all of Christ, faith, and the commandments of God. Lastly, it is nothing else than the devil himself, because above and against God he urges [and disseminates] his [papal] falsehoods concerning masses, purgatory, the monastic life, one's own works and [fictitious] divine worship (for this is the very Papacy [upon each of which the Papacy is altogether founded and is standing]), and condemns, murders, and tortures all Christians who do not exalt and honor these abominations [of the Pope] above all things. Therefore, just as little as we can worship the devil himself as Lord and God, we can endure his apostle, the Pope, or Antichrist, in his rule as head or lord. For to lie and to kill, and to destroy body and soul eternally, that is wherein his papal government really consists, as I have very clearly shown in many books.

Cf. also FC SD X 20.

Tractate 39—41

Now, it is manifest that the Roman pontiffs, with their adherents, defend [and practice] godless doctrines and godless services. And the marks [all the vices] of Antichrist plainly agree with the kingdom of the Pope and his adherents. For Paul, 2 Epistle 2, 3, in describing to the Thessalonians Antichrist, calls him *an adversary of Christ, who opposeth and exalteth himself above all that is called God, or that is worshiped, so that he as God sitteth in the temple of God*. He speaks therefore of one ruling in the Church, not of heathen kings, and he calls this one the adversary of Christ, because he will devise doctrine conflicting with the Gospel, and will assume to himself divine authority.

Moreover, it is manifest, in the first place, that the Pope rules in the Church, and by the pretext of ecclesiastical authority and of the ministry has established for himself this kingdom. For he assigns as a pretext these words: *I will give to thee the keys*. Secondly, the doctrine of the Pope conflicts in many ways with the Gospel, and [thirdly] the Pope assumes to himself divine authority in a threefold manner. First, because he takes to himself the right to change the doctrine of Christ and services instituted by God, and wants his own doctrine and his own services to be observed as divine; secondly, because he takes to himself the power not only of binding and loosing in this life, but also the jurisdiction over souls after this life; thirdly, because the Pope does not want to be judged by the Church or by

anyone, and puts his own authority ahead of the decision of Councils and the entire Church. But to be unwilling to be judged by the Church or by anyone is to make oneself God. Lastly, these errors so horrible, and this impiety, he defends with the greatest cruelty, and puts to death those dissenting.

This being the case, all Christians ought to beware of becoming partakers of the godless doctrine, blasphemies, and unjust cruelty of the Pope. On this account they ought to desert and execrate the Pope with his adherents as the kingdom of Antichrist; just as Christ has commanded, Matt. 7, 15: *Beware of false prophets*. And Paul commands that godless teachers should be avoided and execrated as cursed, Gal. 1, 8; Titus 3, 10. And 2 Cor. 6, 14 he says: *Be ye not unequally yoked together with unbelievers; for what communion hath light with darkness?*

Tractate 57

Therefore, even though the bishop of Rome had the primacy by divine right, yet since he defends godless services and doctrine conflicting with the Gospel, obedience is not due him; yea, it is necessary to resist him as Antichrist. The errors of the Pope are manifest and not trifling.

III

This passage (2 Thess. 2:1-12) promises that God will reveal the "man of sin" and states the tokens, or marks, by means of which God will reveal him to the eyes of faith.

Among these marks are:

1. He "as God sitteth in the temple of God, showing himself that he is God" (2 Thess. 2:4). He is a religious power demanding religious allegiance, usurping authority in the church, and tyrannizing Christian consciences. (Cf. SA II iv 10-14, as quoted above)
2. He is an embodiment of satanic power. This is manifested
 - a) in the fact that he appears as the one "who opposeth and exalteth himself above all that is called God" (2 Thess. 2:4). He is God's adversary;
 - b) and in the fact that his opposition to God is an opposition of disguise and deceit. He opposes God by usurping the place and name of God (2 Thess. 2:4). The satanic appears, characteristically, in religious form: the "coming" of Antichrist is pitted against the "coming" of Christ, his signs and lying wonders against the miracles of Christ, faith in his lie against faith in the truth of Christ. (2 Thess. 2:9-11)

IV

Therefore on the basis of a renewed study of the pertinent Scriptures we reaffirm the statement of the Lutheran Confessions that "the Pope is the very Antichrist" (cf. Section II), especially since he anathematizes the doctrine of justification by faith alone and sets himself up as the infallible head of the church.

We thereby affirm that we identify this "Antichrist" with the papacy as it is known to us today, which shall, as 2 Thess. 2:8 states, continue to the end of time, whatever form or guise it may take. This neither means nor implies a blanket condemnation of all members of the Roman Catholic Church, for despite all the errors taught in that church the Word of God is still heard there, and that Word is an effectual Word. (Is. 55:10, 11; cf. Ap XXIV 98, cited above under II)

We make this confession in the confidence of faith. The Antichrist cannot deceive us if we remain under the revelation given us in the apostolic Word (2 Thess. 2:13-17), for in God's gracious governance of history the Antichrist can deceive only those who "receive not the love of the truth." (2 Thess. 2:10-12)

And we make this confession in the confidence of hope. The Antichrist shall not destroy us but shall himself be destroyed — "Whom the Lord shall consume with the spirit of His mouth and shall destroy with the brightness of His coming." (2 Thess. 2:8)

We reject the idea that the fulfillment of this prophecy is to be sought in the workings of any merely secular political power. (2 Thess. 2:4; cf. Tractate 39)

We reject the idea that the teaching that the papacy is the Antichrist rests on a merely human interpretation of history or is an open question. We hold rather that this teaching rests on the revelation of God in Scripture which finds its fulfillment in history. The Holy Spirit reveals this fulfillment to the eyes of faith (cf. *The Abiding Word*, II, 764). Since Scripture teaches that the Antichrist would be revealed (2 Thess. 2:6, 8) and this prophecy has been clearly fulfilled in the history and development of the Roman papacy, it is Scripture which reveals that the papacy is the Antichrist.

THEOLOGICAL OBSERVER

REJOINDER TO DR. PITTENGER

Under this heading C. S. Lewis defends his theological methodology against a number of charges preferred against him by Dr. Norman Pittenger, professor of Christian apologetics, General Theological Seminary, New York, such as his belief in miracles, his conservative view of the Fourth Gospel, his reliance on authority, and the like. He concludes his defence with the following striking plea: "When I began, Christianity came before the great mass of my unbelieving fellow-countrymen either in the highly emotional form offered by revivalists or in the unintelligible language of highly cultured clergymen. Most men were reached by neither. My task was therefore simply that of a *translator*—one turning Christian doctrine, or what he believed to be such, into the vernacular, into language that unscholarly people would attend to and could understand. For this purpose a style more guarded, more *nuancé*, finelier shaded, more rich in fruitful ambiguities—in fact, a style more like Dr. Pittenger's own—would have been worse than useless. It would not only have failed to enlighten the common reader's understanding; it would have aroused his suspicion. He would have thought, poor soul, that I was facing both ways, sitting on the fence, offering at one moment what I withdrew the next, and generally trying to trick him. . . . One thing at least is sure. If the real theologians had tackled this laborious work of translation about a hundred years ago, when they began to lose touch with the people (for whom Christ died), there would have been no place for me." Here C. S. Lewis calls attention to two wrong modern approaches to reach "the great mass of the unbelieving": "the highly emotional form offered by revivalists" and the "unintelligible language of highly cultured clergymen." Lewis may not always have accomplished what he set out to do, but his approach of "turning Christian doctrine into language that unscholarly people would attend to and could understand" is certainly the correct one, since it is that of Christ and His apostles.

JOHN THEODORE MUELLER

CHURCHGOING AND POPULATION SHIFT

Time (January 12, 1959) offers its readers two news items which may be of importance not only to our pastors but also to those who administer our church concerns in general. With regard to "church-going" the report says:

Last year set a new record for churchgoing in the U.S., and the churchgoingest part of the country was the Midwest, the Gallup Poll reports. During an average 1958 week, more than 50 million U.S. adults went to church—nearly a million more than at the previous peak in 1955. This represents 54% of the population in the Midwest, 52% of the East, 51% of the South, and only 35% of the Far West. Women attended more faithfully than men (55% to 40%). Roman Catholics, for whom weekly Mass is obligatory, were more regular than Protestants by 74% to 44%. But the Protestant showing compares favorably with Britain (nearly 80% Protestant), where only 14% of the adults said they had attended church on the Sunday preceding the survey.

The tremendous population shift in our country is illustrated by the great changes which have taken place in metropolitan New York. We read: "The latest analysis of the religious composition of New York's metropolitan area, published this week by the city's Protestant Council, gives dramatic evidence of the decline of the once-preponderant white Protestants in Manhattan and vicinity. In 22 counties of the metropolitan area (reaching into New Jersey and Connecticut), 29.5% of the population is Roman Catholic, 18% Jewish and 15.9% Protestant; 2.2% is listed as "other" and 34.4% is unaffiliated. More than 55% of the city's estimated 960,000 Protestant church members are nonwhite. Among the nonwhites, the Council, in an odd stance, listed 440,000 Negroes and almost 90,000 Puerto Ricans.

What the report suggests to those who administer church and mission affairs is that evangelistic endeavors must constantly orient themselves not only to the religious but also the social changes that take place in our large cities as also in rural areas of our land.

JOHN THEODORE MUELLER

THEOLOGICAL EDUCATION IN AMERICA

Under this general heading *Religion in Life* (Winter, 1958—59) discusses in four articles, each considering one facet of the problem, the training of ministers for effective service in the church. The analyses contain many useful suggestions, but also much that is hardly apposite to our own needs. The first article suggests for the students: rigorous admission standards as also a Senior Honors Scholarship program to permit them to leave their filling stations and grocery stores for better preparation for the lifelong ministry; for the graduate students: a new statement of standards for the doctorate which will keep them from a cheap degree; for the graduates: various experiments in ongoing education as in summer institutes; for the professors: faculty fellowships which, in conjunction with sabbatical leaves, will permit them to go abroad or otherwise to refill the dry wells and to taste

the waters of other springs; also opportunities to meet in regional conferences that their horizons may be widened and their teaching revived; for the schools: visits from teams of advisers whose careful studies and reports are designed to help each school make increased use of its opportunities as also extensive materials pertaining to the building up of their libraries, and lastly, self-study guides and various other literature for improvement and better utilization of resources. We have somewhat shortened the recommendations without, however, sacrificing anything essential. While, on the whole, these suggestions are commendable we miss in them the central emphasis on Christian theology which will make the students conscientious pastors, consecrated missionaries and spiritual builders of the Lord's Temple. Without that every theological training is bound to fail.

JOHN THEODORE MUELLER

BRIEF ITEMS FROM THE NEWS BUREAU OF
THE NATIONAL LUTHERAN COUNCIL

New York.—A proposal to establish a large Lutheran center in Dar es Salaam, seaport capital of Tanganyika in East Africa, has been approved by the Executive Committee of the National Lutheran Council.

Acting upon a recommendation from the NLC's Department of World Missions Cooperation, the executive committee at its recent meeting in Chicago authorized a grant of up to \$175,000 for the project. The funds will be allocated from reserves of Lutheran World Action, the annual appeal conducted to underwrite emergency activities at home and abroad.

Since the early years of World War II, the council, through DWMC, has carried administrative responsibility for three former German mission fields in the Northern, Usambara, and Uzaramo areas of Tanganyika. Dar es Salaam is a part of the Uzaramo area.

Tentative plans call for the erection of a building in downtown Dar es Salaam that will include provision for a social center, a guest house, missionary quarters, and administrative offices.

The center will be located on the same site as the large Lutheran Church, an imposing structure built originally to serve the German community in the city. The church commands an impressive view over the harbor and city.

In recommending the proposed project, the Rev. Oscar R. Rolander, secretary of DWMC, pointed up the strategic position which the Lutheran Church holds in Dar es Salaam and the growing importance of Dar es Salaam as the key city in the territory.

He said the city of more than 100,000 has by far the greatest concentration of all three major races in the territory — African, Asian, and European — and is experiencing a rapid trend toward urbanization.

Since Lutherans are the largest Protestant communion in Tanganyika, numbering 265,000, the need for a center has become increasingly evident, he said.

Mr. Rolander added that although the ministry to the people of Dar es Salaam itself will be a first concern, the center may also serve not only all Lutherans but all the evangelical churches and missions in the territory by providing facilities for work in which all co-operate. Two such agencies are the Federation of Lutheran Churches in Tanganyika and the Christian Council of Tanganyika.

According to Mr. Rolander, one of the major purposes of the Lutheran center will be to offer facilities for social activity on an interracial basis, "somewhere where people of different races can meet in a good Christian atmosphere."

The Lutheran congregation in Dar es Salaam, he pointed out, has an interracial membership.

New York. — A newspaperman and four theologians have been elected as American members of an international advisory board that is being established for the *Lutheran World*, quarterly publication of the Lutheran World Federation.

The newspaperman is Willmar Thorkelson, religious news editor of the Minneapolis *Star* and an active layman of the Evangelical Lutheran Church. The theologians are Dr. Theodore G. Tappert, professor at the Lutheran Theological Seminary at Philadelphia, Pa., of the United Lutheran Church in America; Dr. Julius Bodensieck, professor at Wartburg Theological Seminary at Dubuque, Iowa, of the American Lutheran Church; Dr. Edgar Carlson, president of Gustavus Adolphus College at St. Peter, Minn., of the Augustana Lutheran Church; and Dr. Warren Quanbeck, professor at Luther Theological Seminary at St. Paul, Minn., of the ELC, who is now on sabbatical leave for study in Europe.

The advisory board of about 20 members will represent member churches of the LWF in various countries throughout the world.

Gettysburg, Pa. — Thirty-five Lutheran theological students from 11 countries met here for an Overseas Lutheran Theological Students' Conference sponsored by the National Lutheran Council. Purpose of the three-day session, November 28—30, held on the campus of Lutheran Theological Seminary, was to discuss the work and mission of the Lutheran Church in America.

Those participating in the activities came from 17 different American seminaries, six of which are Lutheran. Members of the group represented Germany, Africa, Indonesia, China, India, Puerto Rico, Formosa, Finland, France, Norway, and Denmark. Most of them are studying in the United States through the exchange programs of the Lutheran World Federation and the World Council of Churches.

Dr. Ruth Wick, secretary for the International Exchange Program in the NLC Division of LWF affairs, arranged the program. The conference was the ninth annual meeting of foreign students to be sponsored by the National Lutheran Council.

New York.—The Rev. Stefano R. Moshi has been elected president of the 115,000-member Lutheran Church of Northern Tanganyika, according to word received here by the National Lutheran Council. He is the first African pastor to be named to the full-time post. A member of the Chagga tribe, Mr. Moshi was a teacher before he entered the ministry, and after his ordination he taught at the Marangu Teachers Training School. More recently he has served as a pastor and as vice-president of the Lutheran Church.

Manila.—The President of the Philippine Republic has been told that his government's two-year-old ban on the commercial showing of the film *Martin Luther* means that Protestants are being "greatly discriminated against," according to the Ecumenical Press Service of the World Council of Churches. Continued prohibition of the showing of the motion picture in Philippine theaters, EPS said, has been protested in a new open letter from the head of the Philippine Federation of Christian Churches, Dr. Gumersindo Garcia. He was said to have written President Carlos P. Garcia that "we are requesting you to allow us to show this film in a commercial movie house because in our experience showing it in Protestant churches where facilities are limited is never satisfactory."

The federation wants to use the film, it was stated, to help raise part of the Protestant quota for playing host to the tenth World Jamboree of Boy Scouts. Dr. Garcia informed the chief executive that "we are making this appeal to you because of the belief that we have been greatly discriminated against," EPS reported.

Hannover, Germany.—"Profound anxiety" over the possible effect that implementation of the USSR's plan for Berlin might have on the relations between East and West German Protestants was expressed here by the Council of the Evangelical Church in Germany (EKID). Conversion of West Berlin into an independent "free city" under the proposed Soviet conditions would probably make it harder for Ger-

mans of the two areas to meet together and thus further strain East-West Evangelical ties, the Council said. The EKID, as the federation of the territorial churches (*Landeskirchen*) on both sides of the zonal boundary, represents nearly all of German Protestantism, whether Lutheran, Reformed, or Union churches.

New York.—A Lutheran expert on international affairs was cited here by two prominent Americans for his outstanding work in furthering human rights. The tribute was paid to Dr. O. Frederick Nolde at a banquet celebrating the 10th anniversary of the adoption of the Universal Declaration of Human Rights by the United Nations on December 10, 1948, in Paris. Dr. Nolde is dean of the Graduate School of Lutheran Theological Seminary at Philadelphia, Pa., and director of the Commission of the Churches on International Affairs, an agency sponsored by the World Council of Churches and the International Missionary Council.

Mrs. Franklin D. Roosevelt, who was chairman of the UN Commission which produced the Universal Declaration, and Jacob Blaustein, president of the American Association for the United Nations, praised Dr. Nolde's influential participation in the founding of the United Nations at San Francisco in 1945 and for his work at Paris in 1948. Dr. Nolde was the spokesman for a group of leaders of private organizations who met with the then Secretary of State Edward Stettinius in San Francisco when it appeared that there would be no reference to human rights in the original charter of the UN, Dr. Blaustein said. Out of this meeting, he added, came the drive to include human rights provisions in the document.

Dr. Nolde also represented the Protestant churches in Paris when the Universal Declaration of Human Rights was being written, and Mrs. Roosevelt lauded him for his faithful attendance at the 85 committee meetings that were held and for his services as consultant and adviser to the drafting group.

BOOK REVIEW

All books reviewed in this periodical may be procured from or through Concordia Publishing House, 3558 South Jefferson Avenue, St. Louis 18, Missouri.

HEARTS AND HANDS UPLIFTED: A HISTORY OF THE WOMEN'S MISSIONARY FEDERATION OF THE EVANGELICAL LUTHERAN CHURCH. By Martha Reishus. Minneapolis: Augsburg Publishing House, 1958. 138 pages. Cloth. \$2.50.

The subtitle describes the volume. It tells about officers, conventions, and programs of the Women's Missionary Federation of the Evangelical Lutheran Church. That it is at times anecdotal in character is almost inevitable. The early chapters, especially that on pioneer women, stand out. The ladies' aid constitution reproduced on page 37 is a gem.

CARL S. MEYER

CHRISTIANITY AND THE EXISTENTIALISTS. Edited by Carl Michelson. New York: Charles Scribner's Sons, 1956. 205 pages. \$3.75.

Many write about existentialism, but few know as much about it as the men who prepared the chapters of this book—delivered in their original form as public lectures in Craig Chapel of Drew University. In the preface the editor alludes to a lack of unanimity about whether there can be a "Christian" existentialism. The reader may raise other questions as well. One of these could be whether one can properly speak of existentialism in modern art. A term spread too thin loses its depth of meaning. But then, on the other hand, Pablo Picasso's *Guernica* may picture modern man's existence more gruesomely than anything any existentialist has ever written.

L. W. SPITZ

OUR PROTESTANT HERITAGE. By Richard C. Wolf and Lucile Desjardins. Philadelphia: Muhlenberg Press, 1956. Teacher's guide, 112 pages; Study text, 160 pages. Cloth. \$2.50.

The two parts of this volume, the teacher's guide and the pupil's book, belong to the co-operative texts for weekday religious education classes and released-time religious instruction published by the National Council of the Churches of Christ in the U.S.A. The texts are designed to be "without denominational bias and acceptable to the many varieties of Protestant groups found in our American communities." This course, for grades seven and eight, was also written as an alternate course in the weekly church school series of the United Lutheran Church in America.

The course is organized into five units, with a total of 30 lessons. Ten of the lessons are devoted to the Reformation; 14 discuss "Protestantism Comes to America." The emphasis is, as the title indicates, on Protestantism, the slant is an evangelical one, and the chief dis-

cernible bias is a readiness to demonstrate similarities among denominations and a consequent neglect to point out differences in doctrine.

The level of writing is for 7th- and 8th-grade pupils; Wolf has done a very commendable piece of work in that respect. The teacher's guide, by Lucile Desjardins, is sound pedagogically. For each session the teacher is given a statement of purpose (objectives), a guide for his own preparation, a suggested lesson plan with a good range of pupil activities. A weakness is a failure to provide a guide for evaluating the outcomes of instruction.

Pastors and teachers will find the teacher's guide especially of great help in planning their lessons for various pupil groups in church history.

CARL S. MEYER

LUTHERSTUDIEN. By Emanuel Hirsch. Gütersloh: C. Bertelsmann, 1954. Volume I, 232 pages. Volume II, 273 pages. Cloth. DM 25.00 per volume.

GESCHICHTE DER NEUEREN EVANGELISCHEN THEOLOGIE IM ZUSAMMENHANG MIT DEN ALLGEMEINEN BEWEGUNGEN DES EUROPÄISCHEN DENKENS. By Emanuel Hirsch. Gütersloh: C. Bertelsmann, 1949—54. Volume I: xiv and 411 pages; DM 20.00. Volume II: viii and 456 pages; DM 23.50. Volume III: viii and 397 pages; DM 29.00. Volume IV: viii and 612 pages; DM 44.00. Volume V: 664 pages; DM 44.00. Cloth.

Hirsch, Karl Holl's pupil and disciple, is one of the last great German representatives of the historico-rational theological tradition, and the two titles listed above are a seven-volume monument to his skill as a practitioner of this research method. In both works his scholarship transcends the limitations and defects of the method he employs.

The first volume of the *Lutherstudien* consists of portions of a projected monograph on conscience and the Holy Spirit in the theology of Luther, left unfinished because of the author's gallant determination to outrace complete blindness in concluding his final *magnum opus*, the second of the titles listed above. Hirsch begins with a detailed analysis of the status of the doctrine of conscience at the threshold of Luther's work, tracing the development of the concept in the West from Pierre Abélard to Jean Charlier de Gerson and John Tauler. He follows this with a discussion of Luther's own increasingly theocentric pronouncements on conscience from 1509 to 1520, when the great Reformer reaches the point where he sees faith as in its essence the only good conscience that a man can have in connection with any action of his. The last section covers Luther's doctrine of conscience as it evolved in his polemics against the papacy (chiefly in the 1520s, but taking into consideration utterances as late as the 1540s). "The Holy Ghost is the light of our spirit and the flame of our heart"; this, says Hirsch, is Luther's last word on the relation of truth and conscience. Historically, however, rationalism, for which

Luther's doctrine of conscience helped to pave the way, appears to Hirsch to have been more enduring and more potent as an attitude of the human spirit than Luther's Scriptural principle.

The second volume of the *Lutherstudien* presents a series of 17 essays grouped under three heads: Luther's personality and doctrine, Luther's impact on the history of thought (Kant, Fichte, Schleiermacher, Hegel, and Nietzsche), and glosses on Luther's German Bible. All but one have been previously published between 1920 and 1940, most of them in the twenties; these have been revised and expanded as the author deemed necessary. In the first group the essays on Schwenckfeld and Luther, on the "one little word" that can fell Satan, and on Luther's doctrine of mental prayer are particularly worthwhile; in the third group special interest attaches to the essays on Luther's translation of the Christmas narrative, his rendering of $\sigma\acute{o}\zeta\epsilon\iota\nu$ and $\sigma\omega\tau\eta\rho\acute{\iota}\alpha$, and the variations in the translation of passages that are identical in the original.

The second title is a titanic achievement, outlined on a huge canvas, and executed with the bold strokes of self-confident genius. Rare indeed is the work which the publisher will introduce with the candor voiced in this instance: "The publisher holds to a theology widely different from that of Hirsch. In spite of both this fact and the unpromising economic situation, however, the publisher has decided to print this effort, because a work of this kind, researched over a period of decades and written with an eye on the essence and the peculiar character of the historical, can mediate a solid basis for the philosophic and theological encounters of our own time." The publisher's attitude does him credit, and to it the disciplines of church history and the history of Christian thought owe a great debt. The period Hirsch covers begins with the stabilization of the confessional churches through the Peace of Westphalia and ends with the dogmatics of the liberal Swiss Hegelian Aloysius Emanuel Biedermann (1819—85) and the evolutionary systematics of the internationally influential Otto Pfleiderer of Berlin (1839—1908). Throughout church history is seen as happening within a larger matrix of history of thought. Volume I takes the account down to the period when English deism was in full flower, with special stress on the movements symbolized by Hugo Grotius, the philosophers of the English Enlightenment, Pierre Bayle, Pufendorf, and Thomasius, and the transformation in the scientific world picture that followed the replacement of the ancient Aristotelian conception by post-Copernican astronomy. Volume II picks up with Leibniz, and carries the record through Wolffian Rationalism, Spenerian Pietism, and Boehmist mysticism to 1740. Volume III discusses the change in the patterns of European thought in England and in France (with a special chapter reserved for Jean Jacques Rousseau) and the consequences of the French Revolution, the beginnings of Western European agnosticism, positivism, and socialism, and the theological developments in the evangelical churches of Western Germany,

in England, and in the United States down to the War Between the States. Volume IV treats the German neologists, with particular attention given to Semler and Lessing, followed by the emergence of Herder, Goethe, Kant, Schiller, Fichte, Schelling, Novalis, Hölderlin, Hegel, Schleiermacher, and their contemporaries. Volume V relates rationalism and the beginnings of historical criticism, discusses the conflict of rationalism with supernaturalism, notably of the neo-Pietistic type, the ecclesiological controversies, the full-fledged influence of Hegel and Schleiermacher, the rise of mediating and confessional theological systems, Kierkegaard, the fleshing out of historico-critical theology, and the first signs of the new era to come. The treatment throughout is deliberately original, and Hirsch is never reluctant to urge a new interpretation merely because another view has the warrant of tradition. On the principle that every major historical complex is dominated by a relatively small number of personalities, he has chosen to analyze in passionately patient detail the novel contributions and the systems of these influential giants and in his discussion of those lesser lights who merely mediated and expanded the insights of their intellectual betters to restrict himself to the indispensable minimum. He has thus achieved a sweep and a transparency that adds greatly to the power of his presentation; even those readers whose orientation commits them to premises quite different from those with which Hirsch starts out will appreciate his methodology and profit by his historical evaluations. For obvious reasons it is not likely that Hirsch's work will be translated into English; its virtues in consequence will be accessible at first hand only to those who can handle his generally lucid but occasionally involved German. This is a pity; but let those who can read him — whether their concerns be theological, historical, or philosophical — do so.

ARTHUR CARL PIEPKORN

PROBLEMS DE L'UNITE CHRETIENNE. By Roger Aubert. Chevetogne: Editions de Chevetogne, 1953. 123 pages. Paper. Price not given.

This little volume is a Roman Catholic contribution to the current discussion of the Ecumenical Movement. It is, in effect, a kind of miniature comparative symbolics with concise and telling characterizations of some of the major church bodies, notably the Orthodox, the Anglican, and the Lutheran. The author makes a sincere attempt to be objective and fair both in his praise and in his censure. After discussing a number of reasons which make a reunion of divided Christendom desirable, the author points to the positive contribution which each separate communion could make to a united church and also mentions the points of view that would have to be eliminated. He does not hesitate to be critical of his own church in comparison with some of the positive Christian accents of other denominations. In the background of the discussion is the hope that the reunion of Christendom take the form of a return of the separated churches to the one true church, i. e., the Roman.

His estimate of Martin Luther follows, in the main, the approach of Joseph Lortz, namely, that Luther was a man of tremendous personal piety and magnificent endowments, and that his attacks upon the abuses in the church of his day were justified, but that unfortunately Luther confounded the abuses with the church herself and made the mistake of not remaining within the church.

All in all, this is a stimulating little study from a Roman source.

H. J. A. BOUMAN

FOUR EXISTENTIALIST THEOLOGIAN: A READER FROM THE WORKS OF JACQUES MARITAIN, NICOLAS BERDYAEV, MARTIN BUBER, AND PAUL TILLICH. By Will Herberg. New York: Doubleday and Co., 1958. x and 346 pages. Cloth. \$4.00.

The Jewish author of *Protestant-Catholic-Jew* skillfully compares, in terms of their *ipsissima verba*, the philosophies of two lay theologians who stand in the Catholic tradition, of a prestigious Jewish philosopher, and of a minister of the United Church of Christ—four "heralds of the post-modern mind," all of whom have exerted influence far beyond their own denominations. Herberg sees the underlying unity created by their common metaphysical orientation, their "existentialist" and personalist convictions, and their concern for society and culture as counter-balanced by diversity precisely in their underlying absolute presuppositions. Herberg illuminates both this unity and this diversity in his sapient general introduction, his brief particular introduction to each man, and in from about 50 (Berdyaev) to 80 (Tillich) pages of long excerpts from four (in Tillich's case five) books or articles by the author concerned. A bibliography of major works follows each particular introduction. *Four Existentialist Theologians* is an excellent means for securing insights into "the great if not always definable movement of thought that is striving to go beyond the confident positivism, naturalism, and scientism that are the hallmarks of modernity" (p. 27). (But somebody ought to tell Herberg that the "Prussian Territorial Church" into which Tillich was born was *not* "Lutheran," as he states on p. 257.)

ARTHUR CARL PIEPKORN

THE BOOK OF WISDOM. AN ENGLISH TRANSLATION WITH INTRODUCTION AND COMMENTARY. By Joseph Reider. New York: Harper & Brothers, 1957. xi and 233 pages. Cloth. \$5.00.

For Christians the *Book of Wisdom* is one of the most important books in Jewish Apocryphal literature. It is cited frequently by early Christian authors (e. g., 12:12 in 1 Clement 27:5), and its influence on early Jewish thought was considerable. Its selection for early treatment in the Jewish Apocryphal literature series was wise. The author was an unknown Alexandrian Jew of the last century before Christ who had an acquaintance with Greek poetry and philosophy and a mastery of Greek grammar and syntax. The original language was Greek. The

thought is a mixture of Greek and Hebrew materials, with a leaning toward Pharisaic doctrines. Reider gives a complete introduction to the book. He discusses title, content, textual authorities, etc. The selective bibliography is a good one.

This is a scholarly production. The Greek text of Rahlfs's Septuagint is faced with Reider's translation. The commentary at the foot of the page bears evidence of wide reading in ancient and modern sources. In general the translation is good, though some archaisms creep in ("ye" for "you" in 6:4, etc.). There are some minor points that bear consideration. Which Philo is meant by the "older Philo" on p. 16? Philo of Larissa, of Byzantium, etc.? The antithesis between Koine and classical Greek, on p. 26, should be between nonliterary Koine and Atticistic or literary Koine. That "Greek philosophy considered idolatry a hindrance to moral development" (p. 35) is an overstatement. One need recall only Socrates' debt of the cock to Asclepius, the reverence of Epicurus for the gods, and the attitude of all Stoicism and the Academy (cf. Cicero, *De natura deorum* III. 2.5 ff.) over against the gods. The system of transliteration of Greek adopted in the notes is poor and inconsistent. Reuss, cited on page 54, is not in the bibliography. On page 100 a line of the commentary from page 99 is repeated. On page 94 the aorists are correctly analyzed as gnomic in 5:11, then translated as historical. The statement that the infinitive of purpose in Hellenistic Greek usually "takes the prefix τοῦ" (p. 103) is too strong (cf. Radermacher, p. 186 ff.). The use of the term *sorites* on page 104 to apply to a cumulative series of syllogisms is the modern, but not the ancient use of the term. The ancients applied the term to the logical fallacy of "the Heap." (Cf. Cicero, *Lucillus* 16.49; Sextus Emp., *Adv. Math.* I.69.)

The book is attractively printed and bound. It is also indexed. It sets Wisdom into the perspective of early Judaism.

EDGAR KRENTZ

THE BAPTIST CHURCH IN THE LOWER MISSISSIPPI VALLEY, 1776—1845. By Walter Brownlow Posey. Lexington: University of Kentucky Press, 1958. ix and 166 pages. \$5.00.

Posey has written monographs on both the Methodists and the Presbyterians in the Southwest. In this region the Baptists became especially strong. However, their rapid expansion until the time of the formation of the Southern Convention is only one phase of their history. This Posey chronicles. He tells of their preachers, their watch-care, the camp meetings, the antimission movement (Parkerism), their missions among the Indians and the Negroes, their educational efforts, and their relationships to other churches. Throughout the documentation is adequate; good use is made of original sources. The account will appeal to the non-specialist. Regional studies of this kind are valuable not only for an understanding of the expansion of the churches, but also for an understanding of the development of our country. In his monographs Posey

has made a significant contribution to the history of the first half century or so of our nation in the Old Southwest, or Lower Mississippi Valley.

CARL S. MEYER

HORACE BUSHNELL: MINISTER TO A CHANGING AMERICA.

By Barbara M. Cross. Chicago: The University of Chicago Press, 1958. xv and 201 pages. Cloth. \$6.00.

Hartford was the scene of Bushnell's activity, but his influence was extended beyond Connecticut. Miss Cross, a Radcliffe Ph.D. who teaches at Bryn Mawr, regards the story of Bushnell's life as "a partial narrative of the fortunes of Christianity in America" (p. xiv). Transcendentalism and romanticism became part of the stuff of Bushnell's theology. He said that the law of love was the love behind the Atonement. Concerned with the whole gamut of Bushnell's thought, Miss Cross has made a meaningful survey of his views in a biography that avoids the less significant.

CARL S. MEYER

TEOLOGIENS METODFRAGA. By Gustaf Wingren. Lund: C. W. K. Gleerups Förlag, 1954. 224 pages. Paper. Swedish Kronen 14:50.

THEOLOGY IN CONFLICT. By Gustaf Wingren. Translated by Eric H. Wahlstrom. Philadelphia: Muhlenberg Press, 1958. 170 pages. \$3.25.

This work sets itself the task of examining critically three currently prominent theologians. Nygren, Barth, and Bultmann dominate the outline of the presentation. The critical examination considers the hermeneutical presuppositions and the anthropological presuppositions.

The analysis of Nygren begins with an examination of "The Fundamental Problem in Philosophy of Religion" (1921) and *Religious A Priori* (1919), in which he attempts to demonstrate the validity of religion by showing its necessary connection with culture. Eternity is presupposed as soon as the good, the true, and the beautiful are mentioned. After establishing the validity of religion one can establish the fundamental motifs of various religions. According to Nygren, Christianity gives its answer in "Agape." Thus theology becomes a description of Christianity. But, according to Wingren, such a description (or analysis of motifs) does not examine the questions answered. "The Christian message of Agape is poured into an empty categorical form: fellowship." Hence there "is a continual danger that in Nygren's theology the center of the Christian faith, the gospel, becomes erroneously interpreted, since the gospel is divorced from the question of guilt and tied to a formal, philosophical question." (Page 17)

In Barth's method Wingren finds that the relationship between God and man is not a hostile antithesis, but "superiority and inferiority become distinctive marks" (p. 23). The "biblical line of thought cannot find a place within a frame of reference determined by these three elements: the being of God, the being of man, and revelation," but it can

in "the works of God, the works of man, and justification" (p. 29). Law for Barth becomes knowledge of the *Gott-Mensch* relationship. Thus man's knowledge is the center of Barth's theology. Revelation becomes the unveiling of the divine nature.

Wingren finds Bultmann's principle devolved from the concept that the "New Testament word is a kerygma, and we interpret it in this character as kerygma only when it reaches into and stands in relation to the present" (p. 48). In Bultmann, Wingren finds that the "so-called formality is not formal at all but filled with content. It is in the realization of his own death that man attains to his authentic being. According to this philosophy a victory over death would be a fleeing from 'existence.'" (Page 65)

In regard to method Wingren holds "that motif research . . . prevents systematic theology from stating its problem in its most radical form" (p. 107). "Barth has a tendency to shift the emphasis in the Gospel of Christ from the death and resurrection to the incarnation" (p. 109). Bultmann is criticized for emphasizing the "now" and eliminating the past. (Page 130)

Wingren finds that the three theologians fail to pose radically the relationship between Law and Gospel.

The author recognizes the permanent value of Nygren's *Agape and Eros*.

E. L. LUEKER

FRONTIER BISHOP: THE LIFE AND TIMES OF ROBERT RICH-FORD ROBERTS. By Worth Marion Tippy. New York: Abingdon Press, 1958. 207 pages. Cloth. \$3.50.

Robert Roberts (1778—1843), "the first married man to be admitted to a Methodist conference in America" (p. 69), was ordained deacon by Bishop Asbury, assisted by Bishop Coke, in 1804. Francis Asbury died in 1816; the General Conference of that year elected Roberts, now 38, as bishop. His monument and grave are on the campus of De Pauw University. As administrator, evangelist (not of the "shouting" type), friend of education, frontiersman, and promotor of Methodism during one of its greatest periods of growth Roberts deserves Tippy's sympathetic biography.

CARL S. MEYER

THE PURITAN DILEMMA: THE STORY OF JOHN WINTHROP.

By Edmund S. Morgan. Boston: Little, Brown and Co., 1958. xiii and 224 pages. Cloth. \$3.50.

John Winthrop (1588—1649) needs no introduction to Americans who sing to "our fathers' God." His *Journal* belongs to the primary sources of early American history. Yale's Morgan, author of this biography, believes (p. 75 f.): "The history of Massachusetts during Winthrop's lifetime is very largely the history of his efforts to meet various dangers presented by separatism." Separatistic zeal endangered Massachusetts in the persons of Roger Williams, Anne Hutchinson, and her adherents. Winthrop's

concerns were for a society that would remain united in its dedication to God. So Morgan reads the record, and there is much to be said for his interpretation. Whatever human motives may be, they are difficult of explanation, and they are complex. Morgan's interpretation seems too simple; certainly, however, it must be included in any interpretation of early New England Puritanism.

CARL S. MEYER

OUR LORD AND SAVIOUR. By Philip Carrington. Greenwich, Conn.: Seabury Press. 1958. 138 pages. \$1.75.

Once again an Anglican has attempted to bridge the gap between the exceedingly technical world of the New Testament scholar and the serious nontheological reader of the Gospels. Archbishop Carrington of Quebec takes his place with layman Lewis and Rector Phillips in the endeavor to communicate the Gospel to every man. This is a modern life of Jesus, written, however, not with the old liberal concerns but as a junior-size theology of the Gospels. The author, it seems, wants to compress the whole of the Gospels and all salient modern understandings into a pocket book. The effort is commendable; this reviewer was increasingly impressed with the usual Anglican scholarship, moderation, reverence, and ability to communicate doctrine simply. Yet the usefulness of this book is hampered by this compressed treatment that passes from one small block of material to the other. Synthesis is here, but probably more synthesis is needed, together with fuller treatment even on the popular level.

HENRY W. REIMANN

THE POVERTY OF HISTORICISM. By Karl R. Popper. Boston: The Beacon Press, 1957. xiv and 166 pages. Cloth. \$4.00.

The author, professor of logic and scientific method at the University of London, states "the fundamental thesis" of this book as "that the belief in historical destiny is sheer superstition, and that there can be no prediction of the course of human history by scientific or any other rational methods" (p. vii). By strictly logical reasoning he would show that history cannot be used to predict the future. He sums up his outline of the refutation of historicism under five heads (pp. ix, x): (1) The course of human history is strongly influenced by the growth of human knowledge; (2) We cannot predict, by rational or scientific methods, the future growth of our scientific knowledge; (3) We cannot, therefore, predict the future course of human history; (4) This means that we must reject the possibility of a *theoretical history*; (5) The fundamental aim of historicist methods is therefore misconceived, and historicism collapses. He examines the antinaturalistic doctrines of historicism as well as its pronaturalistic doctrines and voices his criticism of both.

Many, especially among the social planners, want to make the possibility of predicting the future an objective for studying the past. Historians, they say, should be able to formulate universal laws from the study of history. Selection, Popper grants, must be exercised by the

historian and that will lead to historical interpretation. He does not discuss the possibility of prophecy, nor does he take into account divine revelation of future events. He keeps to strictly logical considerations.

Popper's work has already stirred up some debate; it will have to be given critical consideration by social scientists. Ecclesiastical planners might find it profitable to stop and think along the lines that he indicates.

CARL S. MEYER

COME, SOUTH WIND: A COLLECTION OF CONTEMPLATIVES.

Edited by M. L. Shrady. New York: Pantheon Books, c. 1957. 158 pages. Cloth. \$3.00.

"A work of art as well as of affection" (p. 13), as Martin D'Arcy calls it in the introduction (a four-page essay that alone is almost worth the price of the book), this is a superb anthology of Christian mystics designed not as samples of the works of the authors chosen but as stimuli to affection and devotion. Shrady's range of content is almost as broad as that of his sources: Giles of Assisi, St. Bernard, Dante, Louis Lavelle, Gerard Manley Hopkins, St. John Climacus, Nicholas of Cusa, St. Simeon the New Theologian, Thomas of Celano, William of St. Thierry, the Liturgy of the Syrian Church, and 23 others. The major regret of this reviewer is that the carefully compiled list of sources gives only bibliographical information and lacks the vital page references. (If you are curious, the source of the title is Song of Sol. 4:16.)

ARTHUR CARL PIEPKORN

TJANARE OCH FORVALTARE: NAGRA TANKAR OM PRASTENS

KALL. By Anders Nygren. Stockholm: Svenska Kyrkans Diakonistyrelses Bokförlag, 1957. 139 pages. Paper. Swedish Kronen 7:75.

For the last few years the now retiring Bishop of Lund has delivered a series of ordination sermons on the Biblical texts used in connection with the imposition of hands by the ordaining bishop's priest assistants. Brief, simple, moving, textual, timely, and appealing, these meditations on the priesthood as a vocation of service and stewardship make profitable spiritual reading for any clergyman.

ARTHUR CARL PIEPKORN

THE PASTORAL EPISTLES: STUDIES IN I AND II TIMOTHY AND

TITUS. By Homer A. Kent, Jr. Chicago: Moody Press, 1958. 320 pages. Cloth. \$4.25.

This new exposition of the Pastoral Epistles, like the recent treatments by Hendriksen, Guthrie, and Hiebert (all three of which appeared in 1957), defends the authority of these letters and is designed to aid not only students of theology but the general reader as well. The author is a young professor at Grace Seminary (Church of the Brethren) who writes with vigor and clarity. His "expository exegesis" is neither too diffuse nor too scanty and, in the main, well elucidates Paul's thought and shows its bearing upon modern church life. The material in each

section is prefixed by a very literal and rough translation (presumably to aid the novice in Greek) and then discussed in the framework of a helpful outline. Usually the author presents his own understanding of the text without taking cognizance of possible variant interpretations, although in widely discussed passages, like 1 Tim. 2:15 and 1 Tim. 3:2, the conflicting views are presented and evaluated. Occasionally denominational bias is noted, e. g., in connection with 1 Tim. 3:8 the author comments: "To us, Paul would undoubtedly say: 'No wine at all'" (p. 138); the "footwashing" of 1 Tim. 5:9 is interpreted as observance of the Lord's "ordinance" of footwashing (pp. 173 f.); "washing" in Titus 3:5 is taken figuratively for regeneration itself, although the parallels in Eph. 5:26; 1 Cor. 6:11; Acts 22:16; Heb. 10:23, as most interpreters see, practically demand a reference here to Baptism. But taking the book in its entirety and considering the readers in view, one must say that Dr. Kent has produced a clean, sober, and solid work. The publisher has matched it with a superb printing job. One does, however, regret that the page headings do not indicate chapter and verses treated on that page.

VICTOR BARTLING

THE DEVIL. By Charles Moeller, Walter Farrell, Bernard Leeming, and F. M. Catharinet. New York: Sheed and Ward, 1957. 94 pages. Paper. 75 cents.

The title of this brochure—more complete than a pamphlet, shorter than a full-length book—is that of the symposium of a few years ago, from which it is abridged. Dominican Farrell's piece on "The Devil Himself" is a superb example of speculative theology. Jesuit Leeming in writing on "The Adversary" has written an unsuspecting commentary on the words of Luther's Small Catechism, "purchased and won me from . . . the power of the devil." Catharinet's essay is a sagacious and suggestive attack on the problems presented by "Demoniacs in the Gospel."

ARTHUR CARL PIEPKORN

A HISTORY OF ANTONY BECK, BISHOP OF DURHAM, 1283 to 1311. By C. M. Fraser. Oxford: At the Clarendon Press, 1957. vi and 266 pages. Cloth. \$6.75.

Antony Beck was one of the intimate advisers of Edward I of England; a contemporary poet called him "the most valiant clerk in Christendom." His biography becomes a study in the administration of England in the 13th century. It sheds light on foreign relations and on the relations of the English state with the Roman papacy during the days of Boniface VIII. It illuminates the administration of a complex feudal state. The concept of regalian liberty or palatinate was advanced by Antony Beck for the bishopric of Durham. His attorney would announce: "The bishop of Durham has a double status, namely, the status of bishop as to his spiritualities, and the status of earl palatinate as to his temporal holdings" (p. 95). Beck was also created Patriarch of Jerusalem by

Clement V in 1306, retaining his bishopric, but exempted from obedience to the Archbishop of York. Fraser's well-documented, scholarly study is a very rewarding one.

CARL S. MEYER

THE CHURCH UNDER THE CROSS. By J. B. Phillips. The Macmillan Company, 1956. 111 pages. Cloth. \$2.50.

From hundreds of letters written by missionaries on the front lines to headquarters of the Church Missionary Society, established in the Church of England in 1799, the translator of *The Young Church in Action* (The Acts of the Apostles) shows that the church is still in action and its people still under the cross. With specific examples he shows the missionaries and the members of the "young churches" of Asia and Africa meeting the cross in their sacrificial work. Here is the real spirit of missions for that festival sermon—and a fervent admonition for our support and our prayers for the men and women who have become "outriders of the King" in the global mission of the church.

GEORGE W. HOYER

DER JUNGE ZINZENDORF. By Eric Beyreuther. Marburg (Lahn): Verlag der Francke-Buchhandlung, 1957. 238 pages. Cloth. DM 8.80.

Beyreuther, the Leipzig church historian, is noted for his biography of August Hermann Francke. His present study of Zinzendorf, of equal value, will be continued in a second volume. A further study on the beginning of the awakening in Germany (1780—1815) has been promised from his pen.

Beyreuther is a careful historian; he knows and utilizes his primary sources. He is concerned about the wider context of his subject. The background which he presents of the young German pietist, who at 10 went to Halle and sat at Francke's table, is varied and complete. The life of the German nobility, the multiple influences on the young Zinzendorf, intimate glimpses into the working of Pietism on society and on the individual, form part of the presentation. The importance of historical forces is demonstrated in the author's portrait of his subject. He deals with Zinzendorf in an objective manner yet with a great deal of understanding.

With the publication of the second volume by Beyreuther we shall have a definitive biography of Zinzendorf.

CARL S. MEYER

INDIAN SHAKERS: A MESSIANIC CULT OF THE PACIFIC NORTH-WEST. By H. G. Barnett. Carbondale, Ill.: Southern Illinois University Press, 1957. 378 pages. Cloth. \$5.75.

In 1881 a 40-year-old Squaxin Indian logger by the name of Slocum fell sick in his isolated homestead on Skookum Chuck near Olympia, Wash., and apparently died. While the mourners waited for the coffin to arrive, he revived and declared that he had gone to heaven, had had the

error of his sinful life revealed to him, and had been sent back to earth to bear witness to his transformation and to lead other sinners into the Christian way of life. He founded a church, made a number of converts, then lapsed himself. Once more at the point of death, he was allegedly restored by the intercession of his wife, Mary, whose "shaking" during the episode—a seizure that she interpreted as a manifestation of divine power—furnished the pattern for the revitalized messianic movement. During the past seven decades this syncretistic, dynamic, individualistic cult has undergone various general and local transformations; it is represented today throughout the Pacific Northwest from Vancouver Island as far south as the northwest California Yuroks. This book is anthropologist Barnett's meticulous inquiry—extensively illustrated with photographs and carefully documented—into every accessible aspect of the cult's present and past. From the various standpoints of the history of missions and of culture, comparative symbolics, religious sociology, and the psychology of religious experience, *Indian Shakers* possesses exceptional interest.

ARTHUR CARL PIEPKORN

RELIGION AND LEARNING AT YALE. The Church of Christ in the College and University, 1757—1957. By Ralph Henry Gabriel. New Haven: Yale University Press, 1958. xi and 271 pages. Cloth. \$4.00.

The eminent Yale historian of American democratic thought who retired recently, Ralph H. Gabriel, with great skill and insight weaves together the history of Yale University, the Congregational university church, and American thought and learning over two centuries. Puritanism and liberalism, the liberal arts and the new sciences, evolution and higher criticism, New Haven theology and the social gospel, the Civil War and the Wilsonian crusade, all of these and more come to life through the lucid and penetrating presentation. Among the famous figures met with are Thomas Clapp, Ezra Stiles, Timothy Dwight, Nathaniel W. Taylor, Noah Porter, Charles Sumner, and John R. Mott. Connecticut Yankees are not the only ones who will profit from this book.

CARL S. MEYER

A BRIEF HISTORY OF THE PRESBYTERIANS. By Lefferts A. Loetscher. Revised edition. Philadelphia: The Westminster Press, c. 1958. 125 pages. Paper. Price not given.

Irenic, ecumenical, and reportorial, the revised and enlarged edition of this young-adult-level church-school textbook is a valuable little essay by one of the most capable denominational church historians of our time, brought up to almost the very date of the recent amalgamation of the Presbyterian Church in the U.S.A. and the United Presbyterian Church in North America into the United Presbyterian Church in the U.S.A.

ARTHUR CARL PIEPKORN

PIERS PLOWMAN AND THE SCHEME OF SALVATION: AN INTERPRETATION OF DOWEL, DOBET, AND DOBEST. By Robert Worth Frank, Jr. New Haven: Yale University Press, 1957. xiv and 123 pages. Cloth. \$4.00.

Frank carefully examines the second part of the classic *Piers Plowman*, which has as its subtitle, *Dowel, Dobet, and Dobest*, in order to arrive at the basic meaning of the poem. He finds in it a heavy doctrinal content. The Trinity is used as *the* organizing principle of this second part. The Father, according to *Dowel*, has given man his moral power; the Son, according to *Dobet*, has enabled man better to know and obey the law of love; the Spirit, according to *Dobest*, gives man additional gifts for his salvation. Man's part is emphasized. If Frank's explanation is sound, and there is much to commend it, we have here a literary presentation of the scholastic doctrine of work-righteousness. The poem in addition to its literary value has value as a theological exposition from the pre-Reformation period. The author concludes his scholarly treatise: "The final chords [of the poem] are muted and unresolved. This is neither a tragedy nor a comedy, for the drama of salvation continues as long as mankind exists and as long as there is a Piers Plowman, a goodness, and a divinity in man. There is nothing trivial, however, in this conclusion in which nothing is concluded. Conscience's cry for grace which closes the poem is nothing less than a cry for and a faith in the salvation of man. And the salvation of man is the great theme of the whole poem. It is the poem's reason for being" (p. 118).

CARL S. MEYER

CHANGING VALUES IN COLLEGE: AN EXPLORATORY STUDY OF THE IMPACT OF COLLEGE TEACHING. By Philip E. Jacob. New York: Harper & Brothers, 1957. 174 pages. Cloth. \$3.50.

CONSCIENCE ON CAMPUS: AN INTERPRETATION OF CHRISTIAN ETHICS FOR COLLEGE LIFE. By Waldo Beach. New York: Association Press, 1958. 124 pages. Cloth. \$2.50.

These two volumes make good companion pieces. The first is *about* students; the second is addressed *to* them.

Jacob's study asks to what extent education in the social sciences produces significant changes in a student's beliefs and values. Even teachers of the social sciences will not be too surprised at his major finding: very little change in a student's basic pattern of values is effected. In determining value changes he examined the influence of the curriculum, the impact of the instructor, the effects of teaching methods, and the influence of the student's own personality as a filter. One of the book's values is its attempt to correlate its new findings with the tremendous mass of past research in this area. By way of a positive conclusion the author summarizes the areas of greatest change as centering in "the distinctive climate of a few institutions, the individual and personal magnetism of a sensitive teacher with strong value-commitments of his

own, or value-laden personal experiences of students imaginatively integrated with their intellectual development."

Beach's 11 chapters are written in a popular style and addressed to college students. He makes clear that this is no "guide" in the sense of spelling out rules for undergraduates. Rather he attempts to describe the implications of being a Christian in the salient areas of campus life. While he does a fine job of dressing in modern garb such concepts as sin, community, love, and ethics, he stops short in seeing the redemptive Gospel as the motive for the new life he describes.

DAVID S. SCHULLER

LUTHER'S WORKS. Volume 40. Edited by Conrad Bergendoff. Philadelphia: Muhlenberg Press, 1958. 410 pages. Cloth. \$5.00.

This volume contains a translation of the following works of Luther: *Concerning the Ministry* (1523), *Letter to the Princes of Saxony Concerning the Rebellious Spirit* (1524), *Letter to the Christians at Strassburg in Opposition to the Fanatic Spirit* (1524), *Against the Heavenly Prophets in the Matter of Images and Sacraments* (1525), *Concerning Rebaptism* (1528), *Instructions for the Visitors of Parish Pastors in Electoral Saxony* (1528), *The Keys* (1530), and *Infiltrating and Clandestine Preachers* (1532).

These essays cover a period when old conceptions regarding the church and the ministry were disappearing and the new were in their formative years. Hence this volume shows Luther's conception of the church and the position and function of pastors and laymen. In his redefinition of church and ministry Luther had to deal with the papacy on the right and foes among his own followers on the left. He set himself the task of basing both church and ministry on the Word.

This volume is valuable to all who are interested in Luther, questions related to the church, the ministry, the Word and Sacraments, and cognate areas.

The translation is an important service to the church.

E. L. LUEKER

VERTRAU GOTT ALLEIN: GEBETE HERZOG ALBRECHTS VON PREUSSEN. Edited by Erich Roth. Göttingen: Der Göttinger Arbeitskreis (Würzburg: Holzner Verlag), c. 1956. x and 205 pages. Cloth. Price not given.

Albert of Brandenburg-Ansbach (1490—1568), last Grand Master of the Order of Teutonic Knights and (after the order's secularization on the basis of Lutheran counsel) the first Duke of Prussia, was not only an exemplary husband, a wise and compassionate prince, a protector of the Lutheran Reformation, an intelligent patron of the arts, and the author of the foremost German textbook in military science to be produced in the 16th century. In addition to all this, he was—*mirabile dictu*—a hymn writer (*Was mein Gott will, das g'scheh allzeit* and others) and

a competent although autodidact lay theologian whose deep personal piety found expression in an impressive number of surviving manuscript prayers, some autographs, others in the scribal hand of a copyist. These prayers, here collected, edited, abbreviated, and somewhat modernized under the supervision of the late Göttingen church historian Erich Roth, are not *curiosa* but authentic and edifying formulations of profound Christian conviction that are still prayable. Particularly appealing in this collection are the paraphrase of the Our Father that Albert wrote upon the insistence of his wife, Dorothy, a Danish princess, the form for private confession which he drafted for his own use, the three Eucharistic prayers, his paraphrase of Psalm 91, and his New Year's Prayer for 1557 written against the backdrop of the Osiandrist controversy.

ARTHUR CARL PIEPKORN

MATTHEW PARIS. By Richard Vaughan. New York: Cambridge University Press, 1958. xiii and 288 pages. Cloth. \$7.50.

Matthew Paris (ca. 1200—1259), monk of St. Albans, wrote the *Chronica majora* and revised and continued Roger Wendover's *Flores historiarum*. (It was from Wendover that Matthew Paris learned the profession of a historian.) He also wrote the *Historia Anglorum*, the *Liber additamentorum*, and the *Abbreviatio chronicorum*. Vaughan has established that all these are compositions by Matthew Paris, also those which had been disputed. The *Gesta abbatum* has been regarded as his work, but not so the *Vitae offarum*. Vaughan has authenticated the latter.

Matthew Paris' chief importance is as a chronicler of contemporary events, which he treated in detailed fashion. His narrative is often supplemented with documentary material. He is not always accurate or unbiased, but he is always interesting.

Matthew Paris was also a cartographer, a hagiologist, and an artist. Vaughan has an excellent section on the artistic productions of his subject.

In spite of some sections that are highly technical, Vaughan has succeeded in writing an analysis of the life and activities of Matthew Paris which becomes a major contribution toward an understanding of this 13th-century historian and from which he emerges as a character, a distinct personality of major accomplishments.

CARL S. MEYER

ADVENTURES IN THE NEAREST EAST. By Cyrus H. Gordon. Foreword by O. G. S. Crawford, C. B. E., Litt. D., F. B. A. With Twenty-five Plates and Three Maps. Fair Lawn, N. J.: Essential Books, Inc., 1957. 192 pages. Cloth. \$6.00.

The author, a highly experienced and well-known archaeologist, here recounts in his usual homely and unadorned style many of the famous adventures in the history of archaeology, including numerous anecdotes and many reminiscences of personal experiences. Both the joys and the drudgery of the archaeologist's life are narrated, as well as the importance of his labors.

Included in its contents are excellent summaries of the contents of the Ugaritic epics (a field in which the author has particularly specialized), of life at Nuzu (often parallel to that of the Biblical patriarchs), of the Lachish letters (contemporaneous with the fall of Jerusalem in 587 B.C.), and (of course!) of the Dead Sea Scrolls. Many parallels to Israelite practices are repeatedly noted, although the author's humanistic approach (as articulated quite explicitly in the epilog) will have to be transposed into a context of revelation. The work is recommended reading.

HORACE D. HUMMEL

ORIGINS OF THE MEDIEVAL WORLD. By William Carroll Bark. Stanford, Calif.: Stanford University Press, 1958. xiii and 162 pages. Cloth. \$3.75.

Bark presents a critical interpretation of the period from Constantine the Great to Charlemagne. He is chiefly concerned with Henri Pirenne's views, which he cannot share. Marc Bloch, Gunnar Mickwitz, Norman Baynes, and Lefebvre des Noettes have contributed much to his critical analysis. The period from the fourth to the ninth century is to him not simply the decline and fall of the Roman Empire. It is the beginnings of the Middle Ages, of a new civilization. He is, of course, right in this; right, too, when he declines to regard the Middle Ages as the "Dark Ages" and the Medieval Church as entirely corrupt.

Bark has produced a significant study which brings together previous interpretations that must be taken into account for an adequate appreciation of the period.

CARL S. MEYER

A SELECT LIBRARY OF THE NICENE AND POST-NICENE FATHERS OF THE CHRISTIAN CHURCH: FIRST SERIES. Edited by Philip Schaff. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1956. Vol. I, vii and 619 pages; Vol. II, xiv and 621 pages; Vol. III, vi and 578 pages; Vol. IV, 675 pages; Vol. V, lxxii and 568 pages; Vol. VI, xii and 574 pages; Vol. VII, v and 585 pages; Vol. VIII, xi and 700 pages; Vol. IX, vii and 514 pages; Vol. X, xxii and 551 pages; Vol. XI, xvi and 574 pages; Vol. XII, xiv and 438 pages; Vol. XIII, xiii and 592 pages; Vol. XIV, xvi and 555 pages. Cloth. \$6.00 per volume; \$80.00 the set.

If we forget about the unofficial Catalog of Testimonies, the two fathers of the "ancient, pure church" from whom the Lutheran Symbols quote most frequently are St. Augustine (354—430), bishop of Hippo Regius, in the West, and St. John of the Golden Mouth (Chrysostom) (347?—407), bishop of Constantinople, in the East. Considering their eminence, the former the profoundest theological thinker after St. Paul, the latter one of the greatest preachers the church has known, this is not surprising. What is astonishing is that these influential fathers are so little known among Lutheran clergymen in our land and time. To help redress this regrettable situation, it is American Christianity's good fortune

to have again available in print a genuinely representative collection of both fathers in English translation through the photolithoprinted reissue of the First Series of *The Nicene and Post-Nicene Fathers* initiated by Philip Schaff in 1886. Granted that the past seven decades have witnessed a great deal of patristic research and study bearing on the last half of the fourth and the first half of the fifth century, including a very respectable procession of excellent English translations of individual works of both St. Augustine and St. John Chrysostom, the 14 volumes here chronicled, in addition to providing a perennial standard of scholarly excellence, are still the most comprehensive collection of these fathers' works under a single general editorship currently to be had in English.

Volumes I through VIII give us St. Augustine. The first volume reprints a 24-page appreciation of the life and work of the great African doctor from Schaff's own *Church History*, followed by all 13 books of the imperishable *Confessiones* and 160 of St. Augustine's illuminating letters. Volume II contains Marcus Dods' version of the entire 22 books of *De civitate Dei*, and J. F. Shaw's translation of *De doctrina Christiana*, that distinguished "compend of exegetical theology to guide the reader in the understanding and contemplation of the Sacred Scriptures according to the analogy of faith." In Volume III we have *De Trinitate*, on which St. Augustine labored for almost 30 years, and a mighty constellation of smaller tracts — the *Enchiridion ad Laurentium de fide, spe et charitate* (often cited simply as *Faith, Hope, and Charity*) on "the manner in which God is to be worshiped, which knowledge divine Scripture defines as man's true wisdom"; *De catechezandis rudibus* (*The Instruction of the Unlearned*); two of his commentaries on the North African baptismal creed, one for the clergy, *De fide et symbolo*, one for catechumens, *De symbolo ad catechumenos*; *Faith in the Things That Are Not Seen*; *The Advantage of Believing*; *Continence*; *The Good of Marriage*; *Virginity*; *The Good of Widowhood*; two tracts on falsehood, *De mendacio* and *Ad consentium contra mendacium*; *The Works of Monks*; *Patience*; and a tract that the Middle Ages often quoted, *The Concern That Should Be Shown for the Dead*. Volume IV gives us St. Augustine's polemics against the Manichaean heresy and the Donatist schism. Albert H. Newman's discussion of Manichaeism introduces St. Augustine's *The Practices of the Catholic Church* and its counterpart, *The Practices of the Manichaeans*; *The Two Souls: Against the Manichaeans*; the interesting *Acta seu disputatio contra Fortunatum Manichaeum*; *Against the Letter of Mani That Is Called Basic*; *Against Faustus the Manichaean*; and *The Nature of the Good: Against the Manichaeans*. The saint's anti-Donatist broadsides are prefaced by Chester D. Hartranft's introductory essay, followed by the seven books on *Baptism: Against the Donatists*, the three books *Against the Letters of the Donatist Bishop Petilian of Cirta*, and *The Correction of Donatists*. The Pelagian controversy occupies all of Volume V. Benjamin Breckinridge Warfield, the great American Calvinist Augustine

scholar, contributes the introductory essay. The documents themselves include almost every anti-Pelagian tract of St. Augustine except — regrettably — *Against Julian* and the *Opus imperfectum*. Thus we have *The Merits and Forgiveness of Sins and the Baptism of Infants*; *The Spirit and the Letter*; *Nature and Grace*; *Against Pelagius*; *The Perfection of Human Righteousness*; *The Deeds of Pelagius*; *The Grace of Christ and Original Sin*; *Against Pelagius*; *Marriage and Lust*; *The Soul and Its Origin*; *Against Two Letters of the Pelagians*; *Grace and Free Will*; *Rebuke and Grace*; *The Predestination of the Saints*; and *The Gift of Perseverance*.

Volume VI introduces St. Augustine the Biblical interpreter and preacher. David Schley Schaff's essay "St. Augustin as an Exegete" is followed by formidable illustrations of the Saint's skill, his interpretation of *The Lord's Sermon on the Mount According to St. Matthew*, the interesting exercises in isagogics and exegesis that are entitled *The Agreement of the Evangelists*, and a selection of 97 sermons on texts from the Gospels, of which Pusey said that they "furnish a beautiful picture of perhaps the deepest and most powerful mind of the Western Church adapting itself to the little ones in Christ." No less Biblical in their basis are the "homilies" of Volume VII, 124 *Tractatus* on the Fourth Gospel, ten homilies on the First Epistle of St. John (with the teasing title that calls this St. John's Epistle *ad Parthos*, possibly a corruption of *ton parthenou*, since St. John the Virgin is not an uncommon designation for the Beloved Disciple in the early church), and the two books of *Soliloquia* which St. Augustine wrote shortly after his baptism. The last volume of St. Augustine (VIII) contains A. Cleveland Coxe's revision and heroic condensation of the Oxford translation of the *Enarrationes in Psalmos*.

The works of St. John Chrysostom occupy the six final volumes of the series. The translations in Volume IX are original, those in Volumes X through XII are reworkings of the Oxford version. The difference is palpable, but the Victorian archaism of the latter, even though revised, seems a subtly appropriate idiom for the stately pulpit oratory of the great Greek preacher. Volume X is a miscellany. It contains the famed treatise *The Priesthood*, one of the first pastoral theologies; St. Chrysostom's earliest surviving works, two — successful — letters to Theodore, later bishop of Mopsuestia, urging him to return after he had withdrawn from the little ascetic fellowship that St. Chrysostom's circle had founded; a letter of consolation to a young widow; a dozen homilies on various themes; the *Treatise to Prove That No One Can Harm the Man Who Does Not Harm Himself*; four (out of seventeen extant) letters to the deaconess Olympias; St. John's correspondence with St. Innocent I of Rome; and the famed series of Antiochene sermons known as the *Homilies on the Statues*. Volume X is introduced by M. B. Riddle's essay on St. John as an exegete; the bulk of the volume is devoted to 90 homilies on the Gospel according to St. Matthew. Volume XI reproduces the

55 homilies on the Acts of the Apostles and 32 on the letter to the Romans. Volume XII continues with 44 homilies on First Corinthians and 30 on Second Corinthians. Volume XIII begins with the continuous commentary on Galatians, followed by 9 homilies on Ephesians, 15 on Philippians, 12 on Colossians, 11 on First Thessalonians, 5 on Second Thessalonians, 18 on First Timothy, 10 on Second Timothy, 6 on Titus, and 3 on Philemon. The series concludes with Volume XIV and its 88 homilies on the Fourth Gospel and, finally, the 34 homilies on Hebrews posthumously reconstructed from shorthand notes by St. John's priest-friend, Constantine of Antioch.

We repeat, the English-speaking world is fortunate to have this series available in print once more. It is the kind of work that should find a place in many private pastoral libraries; it ought to be in every respectable conference and preparatory school library; and even the reference library of a larger parish would find it a valuable resource tool. For purchasers who desire to obtain either the eight St. Augustine volumes or the six St. John Chrysostom volumes as separate units the publisher offers a special price of \$45.00 for the former and \$35.00 for the latter.

ARTHUR CARL PIEPKORN

PERFECTIONISM. By Benjamin Breckinridge Warfield; edited by Samuel G. Craig. Philadelphia: The Presbyterian and Reformed Publishing Co., 1958. xii and 464 pages. Cloth. \$4.95.

The five essays in this volume—one each on the Oberlin perfectionism of Finney and Mahan, the "Higher Life" Movement of William Edwin Boardman and Mr. and Mrs. Pearsall Smith, the German *Gemeinschaftsbewegung* of the last quarter of the 19th century, the "Victorious Life" Movement promoted by Charles Gallaudet Trumbull through the *Sunday School Times*, and Theodor Jellinghaus' role in the *Heiligungsbewegung*—are reprinted from articles which the distinguished Calvinist author published in various Protestant professional journals between 1918 and the year of his death (1921). They will be of interest chiefly to students of the recent genetic history of modern Protestant perfectionism. The basic thesis of Warfield's careful critique is that "perfectionism is impossible in the presence of a profound sense of sin." Craig's preface locates these essays in the total framework of Warfield's two volumes on perfectionism in the German- and English-speaking worlds.

ARTHUR CARL PIEPKORN

MORE NEW TESTAMENT WORDS. By William Barclay. New York: Harper & Brothers, 1958. 160 pages. Cloth. \$3.00.

This sequel to the author's *A New Testament Wordbook*, the American edition of which appeared in 1957, presumably will be procured by the possessors of the earlier study. This contained 37 little essays on the background, the specific coloring, and the religious relevance of important New Testament concepts. The second volume adds 24 more concepts

similarly treated. Modestly the Glasgow professor says, "This is the kind of book which anyone with a competent knowledge of classical Greek and the Greek of the New Testament could well have written for himself" (p. 10). We doubt that; and even if he could, would he be able to write with the clarity and charm characteristic of Barclay's writing? Most of these essays could be read as meditations on some facet of Christian truth enshrined in individual Greek words used by the sacred writers. Valuable in itself, the work of Barclay may teach the preacher of the Word a method to extract gold from the writings in Classic and Hellenistic Greek if he has access, let us say, to the Loeb Classical Library and follows through the references in his large Greek lexicons. At any rate he will be able again and again to make practical use of Barclay's studies, though naturally he will not uncritically adopt every theological judgment of the author.

VICTOR BARTLING

FIRST CORINTHIANS. By G. Coleman Luck. Chicago: Moody Press, 1958. 128 pages. Paper. 35 cents.

This popular interpretation of Paul's First Letter to the Corinthians belongs to the "miniature Christian classics" of the Moody Colportage Library. It presents a brief and lucid overview of all problems and lessons of this important epistle. Now and then the reader may disagree with the author's explanations, but on the whole his work shows diligent research and careful use of good linguistic and exegetical helps. The doctrine of the Lord's Supper, in chs. 10:16, 17 and 11:23-29, is not treated by the writer in detail, but the Reformed theology of the Sacrament is nevertheless apparent. Pastors will find this little commentary a helpful guide for their Bible class work.

JOHN THEODORE MUELLER

LUTHER'S WORKS. Career of the Reformer II (1521—1525), edited by George W. Forell. General editor, Helmut T. Lehmann. American edition. Volume XXXII. Philadelphia: Muhlenberg Press, 1958. xx and 303 pages. \$5.00.

Prof. Jacob Latomus of Louvain University, nee Jacob Masson (1475 to 1540), would hardly be known after more than 400 years had Luther not answered the attack made by him. As it is, Luther's "Against Latomus" is a first-rate defense of the Gospel of free forgiveness, dealing with sin and the Law, the Gospel and forgiveness, grace and justification, and the life of the believer. Professor Latomus received valuable lessons from Prof. Martin Luther of Wittenberg University, lessons valuable, too, for the 20th century in this smooth translation. There is much that is quotable in this tract. In this writing Luther is also concerned with questions of Biblical interpretation, e. g., p. 222: "I shall not allow myself to be drawn away from the simple meanings of God's Word providing I can make good sense of them while retaining loyalty to the faith, but as for your human inventions, I will definitely not yield to them." The integrity of Scripture, Luther says (p. 244), must be guarded.

The volume also contains Luther's "Defense and Explanation of All the Articles (1521)," the answer to the 41 articles condemned by the bull *Exurge, Domine*. Two contemporary documents reporting about the appearance of Luther at the Diet of Worms (1521) are included. Included, too, is "The Burning of Brother Henry: The Burning of Brother Henry in Dithmarschen, Including an Explanation of the Ninth Psalm." They make good reading.

A few minor points might be noted. The name of the Bohemian reformer, Jan Hus, is better spelled with one *s* than with two. Wyclif died in 1384, not in 1380 (p. 83, n. 104). Since the volumes of this edition published by Concordia Publishing House capitalize the pronoun when used of the Deity or one of the persons in the Deity, it would seem that a consistent usage should be followed. Researchers in Luther's thought will relish as full and complete an index as possible. Under the word "Comfort" we would then have a reference, e. g., to p. 270: "God's promise gives us great boldness and comfort, for he assures us that he will not leave those who seek him. These are the people who hold fast to his Word where his name and work are acknowledged and praised, and who do not rely on their own deeds and name as do the work-righteous."

CARL S. MEYER

THE GREEK TESTAMENT. Volumes I—IV. Volume I: The Four Gospels. Volume II: Acts, Romans, Corinthians. Volume III: Galatians-Philemon. Volume IV: Hebrews-Revelation. By Henry Alford. Chicago: The Moody Press, 1958. \$20.00.

"He made the best critical and exegetical helps, previously accessible only to a few readers, the common privilege of all educated Englishmen." This is W. Robertson Nicoll's tribute to Henry Alford's Greek Testament, in the general editor's preface to the successor to Alford's work, *The Expositor's Greek Testament*. All the fruits of Alford's amazing industry and thorough knowledge of those things that might illuminate the Biblical text could not, however, find a place in a work designed to be something more than an expansion of Alford. Some of the accents Alford made are back in theological style. Thus he caught the significant allusions to the LXX in Matt. 2:20 (see Ex. 4:19) and in John 6:12 (see Ps. 77:29 LXX), to mention only two instances, but *The Expositor's Greek Testament* ignored them, and his classical citations are much fuller and richer (see, e. g., on Acts 17:14, 15). A few revisions by Everett F. Harrison are included at the rear of each double volume. These include historical, philological, and doctrinal observations. Thus in connection with Heb. 1:4 Harrison cautions against Alford's unorthodox *kenosis* interpretation. The revisions, however, are not extensive enough to warrant dependence on this set for homiletical purposes. Those acquainted with Alford's heirs may welcome this opportunity to know the English prince of commentators firsthand.

FREDERICK W. DANKER

THE SECOND EPISTLE OF PAUL TO THE CORINTHIANS: AN INTRODUCTION AND COMMENTARY (TYNDALE NEW TESTAMENT COMMENTARIES). By R. V. G. Tasker. Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Co., 1958. 192 pages. Cloth. \$3.00.

Professor Tasker of London University, the general editor of the new Tyndale Commentary series, adds to his work on *James* in this series a commentary on one of the most difficult letters of Paul. There is a real need for a solid treatment of this letter, a treatment that does not bewilder the average reader with a mass of technical detail and yet shirks no important difficulty. The professional scholar will not disdain to read such a work, while the beginner will thank his guide for leading him to an understanding and appreciation of a letter which once seen and understood as a whole will never lose its fascination. Professor Tasker has done his job well, considering the design of this series of commentaries to meet the needs of all types of Bible students. Very rarely one detects traces of distinctively Reformed theology, such as we find in the reference to Baptism (p. 49) and in the treatment of 5:14 ff., where some statements appear to spring from a "limited atonement" theory. In his Introduction Tasker makes a strong case for the unity of this letter over against the "cento" theory. In recommending this commentary we suggest that the reader work through the entire book, with his Bible before him, in as short a period of time as possible so that this amazing letter may make its due impact, something that piecemeal reading will never achieve.

VICTOR BARTLING

SAINT PAUL AND THE MYSTERY OF CHRIST. By Claude Tresmontant. Trans. Donald Attwater. New York: Harper & Brothers, 1957. 190 pages. Paper. \$1.35.

This book by a French Roman Catholic is one of the *Harper Men of Wisdom Books*. Apart from the text itself, the 100 illustrations, to lovers of Paul, are worth more than the moderate price of the book. These illustrations in black and white are mainly photos either of places prominent in Paul's life or of products of art inspired through the ages by this gigantic personality. The "essay," as the author calls his work, aims to present "the elements of a synthesis of biblical theology, made from St. Paul's standpoint" and to show "Paul's place in the decisive moment of the history of God's people" (p. 42). This condensed theology is presented with skill in the framework of a biography of Paul. Much of the material consists of ample quotations from Acts and the Pauline letters taken, in this English translation, from the racy Bible version made by the late Mgr. Ronald Knox. The Lutheran reader will question the validity of some of Tresmontant's interpretations, but will be grateful for many intriguing pages of fine writing and fresh insights.

VICTOR BARTLING

LIGHT FROM THE GREEK NEW TESTAMENT. By Boyce W. Blackwelder. Anderson, Ind.: The Warner Press, 1958. xiii and 159 pages. Cloth. \$2.95.

This book unfortunately promises more than it can deliver. The choice items displayed here and there somehow fail to compensate for the dreary polemics against sacerdotalism and sacramentarianism. It is questionable whether 13 pages should be devoted to the alleged syntactical gymnastics of εἰς in a book designed to restock the depleted grammatical stores of students and pastors. Exploration of μετὰ would have opened up challenging theological vistas. Along with the author's Baptist bias, significant omissions (e.g., the lack of reference to Eph. 2:20 in the discussion of Matt. 16:18), and dangerous oversimplifications (as in the case of the attempted harmonizations of Acts 9:7 with Acts 22:9) seriously impair the usefulness of what might have been a significant tool for novices in Greek N. T. studies.

FREDERICK W. DANKER

RICHARD BAXTER AND PURITAN POLITICS. By Richard Schlatter. New Brunswick, N. J.: Rutgers University Press, 1957. 178 pages. Cloth. \$4.50.

After an introductory essay of about 40 pages the editor presents selections from Baxter's writing, all previously unpublished except the selections from *A Holy Commonwealth*. The age of Baxter was also the age of Milton and Lilburne, of Hobbes and Locke. Baxter's Puritan political theory did not favor democracy and religious liberty; it exalted the Christian state. Popular sovereignty and unlimited monarchy or dictatorship were both offensive to him. A close connection between church and state are needed, he wrote, to guarantee the suppression of heresy. Baxter's teachings coincided with those used in Puritan New England of the 17th century; in part they are still being advocated. The collection of writings here presented is useful for an insight into the Puritan political mind.

CARL S. MEYER

A COMMENTARY ON MARK THIRTEEN. By G. R. Beasley-Murray. London: Macmillan & Co LTD; New York: St. Martin's Press, 1957. \$4.50.

This exposition of Mark 13 is based on the research embodied in *Jesus and the Future: An Examination of the Criticism of the Eschatological Discourse, Mark 13, with Special Reference to the Little Apocalypse Theory* (London, 1954). The author warmly defends the authenticity of the sayings in Mark 13 and accents the hortatory note in Jesus' eschatological discourses. Of special interest is the detailed study on the abomination of desolation, Mark 13:14 (pp. 59—72). The abomination is associated with the Roman military. The author's attempted harmony of the various elements in vv. 30 ff. suggests results which are at variance with the

doctrine *de communione naturarum*. This book helps throw new light on some of Jesus' most enigmatic utterances, and when the solution is wanting, the reader is left with sufficient data to approach the problem afresh. The parish pastor will find this presentation especially timely and instructive.

FREDERICK W. DANKER

SAINT LUKE: THE ACTS OF THE APOSTLES. Translated by C. H. Rieu. Baltimore, Md.: Penguin Books Inc., 1958. 176 pages. Paper. 85 cents.

This paperback captures in an enviable fashion the zest and vitality of St. Luke's spirited account of the forward march of the Gospel. The bold surge of this translation of the Book of Acts is matched by the pointed notes at the end of this little volume.

FREDERICK W. DANKER

FELLOWSHIP IN THE LIFE ETERNAL: AN EXPOSITION OF THE EPISTLES OF ST. JOHN. By George G. Findlay. Grand Rapids, Mich.: Wm. B. Eerdmans, 1955. xv and 431 pages. Cloth. \$5.00.

An old book is often worth more than many new ones. That is certainly true of this exposition of the Johannine epistles. Findlay's book is the result of many hours of study and meditation refined in the lecture hall of a British College. It is as timely and relevant today as it was in 1909, when it was first published. Findlay had the genius for finding apt illustrations and analogies. Although he was a very competent Greek scholar, he does not bring his linguistic background to the fore in this book.

Eerdmans has put back into print the works of H. B. Swete and B. F. Westcott. This volume by Findlay is worthy of being included in a reprinting project that includes such masters. It is one of the real classics of Biblical exposition. Once owned, it will be frequently used. It is to be hoped that the publisher will bring the other outstanding exposition of St. John into print, *The Tests of Life* by W. Law.

EDGAR KRENTZ

CALVIN: COMMENTARIES. By Joseph Haroutunian. Philadelphia: The Westminster Press, 1957. Vol. XXIII. 414 pages. \$5.00.

If this volume in *The Library of Christian Classics* encourages students of Sacred Scripture to make a more than casual acquaintance with John Calvin's exegetical works, it will have achieved its purpose. The severe mental discipline, the occasional wisps of wit, the uncanny judgment, not to speak of the prophetic dedication of this Reformation giant, are all reflected in this generous sampling of Calvin's finest exegetical bill of fare. It was not a dour man who wrote in connection with Gen. 43:34:

Although food is a proper provision for our bodily need, yet the legitimate use of it goes beyond mere sustenance. For good flavors were not added to food value without a purpose, but because our Heavenly Father wishes to give us pleasure with the delicacies he provides. [Page 349]

A comparison of Calvin's typological approach with contemporary studies

in this area suggests the extraordinary sanity in his approach to the problem of the unity of the two testaments. (See pp. 116—119, e.g.)

The selections chosen do not fail to accent the theological positions for which John Calvin is especially known. Our thanks to the editor, Joseph Haroutunian, for a most sympathetic picture of a master of the exegetical craft.

F. W. DANKER

KONKORDANZ ZUM HEBRAEISCHEN ALTEN TESTAMENT. By

Dr. Theol. Gerhard Lisowsky. Privileg. Wurt. Bibelanstalt: Stuttgart, 1958. 1672 pages. Cloth. Price: DM 35.

This new hand concordance to the Hebrew Old Testament, the final fascicle of which has just appeared, is comparable in conception to the popular Schmoller's *Handkonkordanz zum Neuen Testament*. It, too, employs a series of abbreviations and cross references, to pack as much as possible into a small space. The result is a highly useable work, much more compact and economical than the standard, monumental O. T. concordance of Mandelkern. The low cost is due, in part, to the hand transcription of the Hebrew words and phrases. Every pastor who continues faithfully to employ the "*hebraica veritas*" in his homiletical and other theological labors, and who does not already possess Mandelkern, will find this work absolutely indispensable. HORACE D. HUMMEL

OUR REASONABLE FAITH. By Herman Bavinck. Grand Rapids, Mich.:

Wm. B. Eerdmans Publishing Company, 1956. 568 pages. Cloth. \$6.95.

This popular digest of the author's four-volume *Reformed Dogmatics* presents Bavinck's theological method in its subjective and objective method. The author endeavors to relate the truths of Scripture immediately to life and then show the objective relation between the doctrines.

The author relates the Reformed theology to Luther's as follows:

For Zwingli and Calvin, who took hold of the Reformation in Switzerland, the work only began at the point where it had broken off for Luther. They too came to the point of reformation, not by way of rational argument, but by way of the experience of sin and grace, guilt and reconciliation. This experience was their point of departure, but it was not their resting place nor the end of the way. They penetrated further, both forward and backwards. Behind the grace of God which comes to expression in the pardon of guilt, there lies the sovereignty of God, the infinite and worshipful being of God in all of His excellences and perfections. They saw that God was sovereign in the work of salvation, He was sovereign always and everywhere — in creation as well as recreation. If He had become King in the heart of man, He had become that also in his head and hand, in the home and office and field, in state and society, in art and science. [Page 125]

While the author used a fresh approach to relate doctrine to the individual Christian and contemporary thought, his presentation is in harmony with Reformed theology (general revelation-special revelation; outward

call-inner call; common grace-special grace; the full treatment of man's conversion does not belong to the doctrine of misery and redemption but to that of gratitude; repentance a fruit of regeneration, etc.).

E. L. LUEKER

FROM THE CLOSED WORLD TO THE INFINITE UNIVERSE. By Alexandre Koyré. New York: Harper and Brothers, 1958. 312 pages. \$1.60.

This work analyzes the concepts of finite and infinite in Nicholas of Cusa, Paligenius, Copernicus, Digges, Bruno, Gilbert, Kepler, Galileo, Descartes, More, Malebranche, Bentley, Raphson, Newton, Berkeley, and Leibniz. Basic to the problem is the mathematical fact that there is no distance which cannot be mathematically expressed, and at the same time there is no limit to mathematical figures. To assert a void is to assert something. To assert omnipresence is to assert *nullibi*. To assert an end implies a beyond. From these presuppositions, the debate runs its course through spirit and matter, space and time, the Infinite and finite, metaphysical gravity as a mathematical fact, Creator and creation, until Newton gains a complete, but "Pyrrhic," victory. The force of attraction which was Newton's proof of the insufficiency of pure mechanism became a purely natural force which enriched mechanism. Space lost its character as an attribute of God and became the void of the atomists. "The infinite Universe of the New Cosmology . . . inherited all the ontological attributes of Divinity. Yet only those—all the others the departed God took away with Him."

E. L. LUEKER

FAITH AND PERSEVERANCE. By G. C. Berkouwer. Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Company, 1958. 256 pages. Cloth. \$4.00.

This is the sixth volume of Professor Berkouwer's *Studies in Dogmatics* done into English. He considers it a natural sequel to his volumes on faith and justification and faith and sanctification. Basically it is a defense of the Reformed doctrine of the perseverance of the saints, as presented in the *Heidelberg Catechism*, the *Belgic Confession*, and the *Canons* of the Synod of Dort. The author approves of the *Canons'* terminology in reference to a *temporary* interruption of the exercise of faith and a *temporary* loss of the sense of grace. Scripture, however, uses stronger language when it warns the saints to beware of apostasy. The author's intention to give all glory to God for the ultimate salvation of the saints is in accord with Scripture; but he should be mindful of the fact that God preserves the saints through the means of grace. God is indeed not only able but also willing to keep His people in true faith at all times (John 10:28, 29); but Jesus says, "My sheep hear My voice" (v. 27), and, "If ye continue in My Word, then are ye My disciples indeed" (John 8:31). God preserves the saints through the Gospel and the Sacraments. Faith comes by hearing the Word of God and is preserved by the power

of the Gospel (Rom. 10:17; Rom. 1:16). It is in the light of this fact that the doctrine of the perseverance of the saints must be evaluated.

L. W. SPITZ

PRAYERS OF THE REFORMERS. Compiled by Clyde Manschreck.

Philadelphia: Muhlenberg Press, 1958. vii and 183 pages. Cloth. \$2.50.

Pastors will want this collection of prayers from the 16th century, done into beautiful English. Melancthon, Luther, Calvin, Cranmer, and others are represented here. There is a freshness and vitality to these prayers that pastors will value for their own prayer life and for public use. Manschreck's essay on "The Meaning of Prayer for the Reformers" (pp. 165—178) contains much of value.

CARL S. MEYER

BOOKS RECEIVED

(The mention of a book in this list acknowledges its receipt and does not preclude further discussion of its contents in the Book Review section.)

I've Been to Heaven. By P. Gates. New York: Comet Press Books, 1958. 96 pages. Cloth. \$2.75.

Human Nature Under God or Adventure of Personality. By Oren Huling Baker. New York: Association Press, 1958. xxiv and 316 pages. Cloth. \$4.50.

All Things Are Possible Through Prayer. By Charles L. Allen. Westwood: Fleming H. Revell Company, 1958. 127 pages. Cloth. \$2.00.

Faith for the Atomic Age. By Joseph Falcon. Boston: The Christopher Publishing House, 1958. 260 pages. Cloth. \$4.00.

Is Rome the True Church? By S. E. Anderson. Grand Rapids: Zondervan Publishing House, 1958. 31 pages. Paper. 35 cents.

Family on Maple Street: A Book of Family Devotions. By Erling Nicolai Rolfsrud. Minneapolis: Augsburg Publishing House, 1958. x and 107 pages. Cloth. \$2.50.

The Bible and Race (Galleys). By T. B. Maston. Nashville: Broadman Press, 1958.

The Third Day Comes. By William Charles Cravner. New York: Vantage Press, 1958. 91 pages. Cloth. \$2.50.

What's Right with Race Relations. By Harriet Harmon Dexter. New York: Harper and Brothers, 1958. viii and 248 pages. Cloth. \$4.00.

And to the Eskimos. By Gleason H. Ledyard. Chicago: Moody Press, 1958. 254 pages. Cloth. \$3.75.

The Later Mediaeval Doctrine of the Eucharistic Sacrifice. By B. J. Kidd. London: S. P. C. K., 1958. 104 pages. Paper. 9/6.

A Dictionary of Saints. Compiled by Donald Attwater. New York: P. J. Kenedy and Sons, 1958. vii and 280 pages. Cloth. \$4.50.

The Gospel According to St. John: With Introduction and Notes. By Brooke Foss Westcott. London: James Clarke and Company, 1958. xcvi and 307 pages. Cloth. 21/—.

Papyrus Bodmer V: Nativité de Marie, ed. M. Testuz. Geneva: Bibliotheca Bodmeriana, 1958. 127 pages. Paper. Price not given.

The Education of the Individual. By Alfred Adler. New York: Philosophical Library, 1958. xiii and 143 pages. Cloth. \$3.50.

Existentialism and Education. By George F. Kneller. New York: Philosophical Library, 1958. xi and 170 pages. Cloth. \$3.75.

The Lord from Heaven: A Study of the New Testament Teaching on the Deity and Humanity of Jesus Christ. By Leon Morris. Grand Rapids: William B. Eerdmans Publishing Company, 1958. 112 pages. Cloth. \$1.50.

The Story of the Aleph Beth. By D. Deringer. New York: Philosophical Library, 1958. 195 pages. Cloth. \$4.75.

John Dewey in Perspective. By George R. Geiger. New York: Oxford University Press, 1958. vi and 248 pages. Cloth. \$5.50.

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